

The IMPROVEMENT ERA



JUNE 1954

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JUNE 1954

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

IT HAS been found that wing-beat frequencies of several hundred each second are commonplace among flies. The *Drosophila* fruit fly being capable of continuous flight for an hour and a half may thus beat their wings 1.5 million times, according to Williams, Barnes, and Sawyer.

THE forests of Australia are famous for their shadowlessness or lack of shade because the leaves turn sideways so that the sun will not strike them directly. The compass plant points directly north and south to get the weak morning and evening sun, but not that at midday when it has its edge turned toward the sun. In the Egyptian-Arabian desert there are plants which point east-west. There are also plants which place the axis of all their leaves in a direction parallel to the maximum elevation of the sun.

COOKING with automatically controlled temperature is now available. An electronic control can be set for warming, boiling, or frying and by means of a small button in the center of the electric-range heating element held against the bottom of the pan, the temperature of the pan is known. Heart of the button is a thermistor which has very great change of electrical resistance with temperature, making possible regulation to half a degree with the help of the control circuit. Even if the housewife should be called away and the water all boil away, the temperature is not permitted to rise above 235 degrees. No more burned pans!

BY GIVING enamel a static electric charge when spraying, ninety-eight percent of the enamel gets on the surface compared to about fifty percent using a non-electrostatic spray system.

CUPBOARDS which open when the hand approaches are possible if capacitance switches are used on the cupboards. The approach of the hand changes the electrical capacitance at the switch which results in the door opening.

THE IMPROVEMENT ERA



NO, THANKS—WE DON'T DRINK

YOUNG PEOPLE ARE WAKING UP . . . More and more, they find you don't have to drink to be smart, that they can say "No thanks" and still get along fine. . . . They do not believe that "everyone" drinks. They see total abstainers all over America — well-known athletes, prominent political leaders, important businessmen. They find you don't have to drink to be a success.

THEY ARE LEARNING THE REAL TRUTH ABOUT ALCOHOL AND AUTOMOBILES . . . They know you don't have to be drunk to be a killer on the highway . . . that the occasional social drinker is just as great a menace as the alcoholic . . . that only two drinks can impair your driving ability more than 25% . . . that alcohol is responsible for 30% to 40% of all fatal accidents . . . that last year alcohol traffic accidents killed three times as many people as polio!

AND HERE IS SOMETHING ELSE THEY ARE LEARNING . . . "It pays to abstain."

YES, IT PAYS IN DOLLARS . . . If you do not drink, you are a Preferred Risk and can buy auto insurance at a savings up to 25%. You also earn further reductions year after year, depending

on your own safe driving record. This can amount to an additional 25% savings.

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Today, theory has become actuality. . . . Fewer losses have justified the lower rates. Company assets have zoomed to over \$2,000,000. The 200 policyholders have grown to over 70,000. By its success, Preferred Risk has made insurance history. More important it has now clearly proved . . . it pays to abstain.

IMPORTANT . . . Non-drinker means total abstainer. The occasional social drinker is not eligible for this auto insurance. If you qualify, get a quotation today and make the comparison yourself.

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Make of Car Year Model & Body Type

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Use of car: () Business () Pleasure () To and from work ——— miles, one way.

Marital Status of () Married with ——— children

Principal driver () Single living at home. () Single.



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June 1954

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The Editor's Page

"Live—in All Things Outside Yourself by Love" President David O. McKay 381

Church Features

Your Question—Urim and Thummin	Joseph Fielding Smith	382
New Approaches to Book of Mormon Study—Part 8..	Hugh Nibley	382
General Conference Section:		
Present Responsibility of the Church in Missionary Work	President David O. McKay	390
Be "Not Ashamed of the Gospel of Christ"	President Stephen L. Richards	393
"Our Bible"	President J. Reuben Clark, Jr.	395
"The Field Is White . . ."	President Joseph Fielding Smith	400
MIA June Conference Calendar	374	
General Conference Index	375	
The Church Moves On	376	
Melchizedek Priesthood	464	
Presiding Bishopric's Page	466	
Dallas Stake Enthusiastic About MIA Program	473	
Master M Men Breakfast at Conference	473	

Special Features

In the Steps of Abraham—Part 6	Stanley Kimball	386
The Spoken Word from Temple Square	Richard L. Evans	446, 448, 462, 476
Exploring the Universe, Franklin S. Harris, Jr.	370	
These Times, Mexico, G. Homer Durham	378	
Your Page and Ours	480	
Today's Family—Iris Parker		
Verona Bowen's Casual California Supper, Angela Bowen	468	
If I Were in My Teens, Bertha S. Reeder	470	
Make Potpourri, Ruth Jeffrey	471	
Come Over, Kids! Louise Price	472	
Bell	472	

Stories, Poetry

Handcards Westward—Part 4	Helen Kimball Orgill	384
Something New	Mary E. Winchell	388
Frontispiece, Returning, Deila Adams	379	
Leitner	380	
Poetry Page	380	
Architect, by Ethelyn B. Kincher	471	
Cryptic Code, Hazel M. Kerr	475	

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THE PRIESTHOOD QUORUMS,
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DEPARTMENT OF EDUCATION,
MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES
OF

The Church of
Jesus Christ
of Latter-day Saints

The Cover

The fortieth anniversary of Bee Hive work in the Young Women's Mutual Improvement Association will be commemorated this June conference, 1954. The delightful Bee Hive Girls on the cover, Raelene Barney and Nancy Erickson of Salt Lake City, are typical of the 21,059 members of this department throughout the stakes and missions of the Church. The photograph of Temple Square is by courtesy of the Salt Lake Tribune. On it is superimposed the photograph by Hal Rumel of the Bee Hive Girls. Hal Rumel also colored the photograph.

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MIA June Conference Calendar

Pre-Conference Events

WEDNESDAY, JUNE 9

- 8:45 a.m. to 8:30 p.m. YW CAMP INSTITUTE—Wigwam, Mill Creek Canyon (Bus leaves Lion House 8:00 a.m. Lunch \$1.00, Dinner \$1.25. Reservations by June 4.)
9:00 a.m. DISTRICT DANCE SUPERVISORS—U of U Field House. Lunch—Lion House—\$1.80.
2:00 p.m. STAGE ACTS REHEARSALS—U of U Field House.
4:30 p.m. NO. 1 GIRLS' DANCE REHEARSAL—U of U Field House (Girls dancing Thursday, June 10, see April Leader.
6:00 p.m. DRAMA FESTIVAL REHEARSAL—Kingsbury Hall, U of U.
6:00 p.m. GENERAL DANCE FESTIVAL REHEARSAL—U of U Field House and Stadium.
8:30 p.m. NO. 2 GIRLS' DANCE REHEARSAL—U of U Field House (Girls dancing Friday, June 11).

THURSDAY, JUNE 10

- 8:00 a.m. to 4:00 p.m. BEE HIVE CAMPOREE AND SPORTS INSTITUTE (for Stake and Ward Sports and Camp Directors and Stake Bee Keepers)—Wigwam, Mill Creek Canyon (Bus—60c—leaves Lion House 7:00 a.m. Breakfast 75c, Lunch \$1.25. Small charge for materials used in Camp Crafts.) 1:00-2:00 p.m. Special Meeting for Stake Bee Keepers—Amphitheatre.
11:00 a.m. STAGE ACT REHEARSALS—U of U Field House.
5:30 and 8:30 p.m. DRAMA FESTIVAL—Kingsbury Hall (Tickets: 60c adult, 30c children).
6:30 p.m. ALL CHURCH RELAY—University of Utah Stadium.
7:00 p.m. MUSIC FESTIVAL REHEARSAL—Assembly Hall.
7:30 p.m. ALL DANCERS GATHER FOR FESTIVAL—U of U Field House.
8:30 p.m. DANCE FESTIVAL—U of U Stadium.

MIA June Conference Events

FRIDAY, JUNE 11

- 8:00-9:10 a.m. RECEPTION—Tabernacle Grounds.
9:30-11:30 a.m. GENERAL SESSION—Tabernacle.
11:45 a.m.-1:15 p.m. STAKE MIA SUPERINTENDENTS' AND PRESIDENTS' LUNCH—Hotel Utah.
1:30-3:30 p.m. GENERAL SESSION—Tabernacle.
3:45 p.m. REHEARSAL FOR MUSIC FESTIVAL—Tabernacle.
4:00 p.m. GOLDEN GLEANER SUPPER—Union Bldg., U of U Campus (\$2.25—reservation necessary by June 5).
6:45-7:45 p.m. ALL CHURCH RELAY—U of U Stadium.
7:30 p.m. ALL DANCERS GATHER FOR FESTIVAL—U of U Field House.
8:30 p.m. DANCE FESTIVAL—U of U Stadium.

SATURDAY, JUNE 12

- 6:45-8:45 a.m. MASTER M MEN BREAKFAST—Hotel Utah (\$2.25, reservations necessary by June 7).

DEPARTMENT SESSIONS

EXECUTIVE AND SECRETARY

- 8:00-9:00 a.m. YW Stake Presidencies—Assembly Hall.
9:30-11:45 a.m. Stake and Ward MIA Superintendents and Presidencies—Tabernacle.
9:30-12:00 noon Stake and Ward YM and YW Secretaries—Barratt Hall.
9:30-12:00 noon Stake and Ward YW Attendance Secretaries—17th Ward.
1:30-3:30 p.m. Stake and Ward YM and YW MIA Executives and Secretaries—Tabernacle.

- IMPROVEMENT ERA—9:30 a.m. and 1:00 p.m. General Sessions, Ensign Ward (9th Ave. and D St.), Lunch 85c at noon.

- 5:00 p.m. Era Citation Award Dinner, Hotel Utah.
SPECIAL INTEREST—8:00 a.m. Stake Leaders; 10:00 a.m. 18th Ward (A St. and 2nd Ave.) and 1:30 p.m. Memory Grove (mouth of City Creek Canyon) all Stake and Ward Leaders and Class Officers, Smorgasbord Lunch \$1.00 at noon in Memory Grove.

- M MEN-GLEANER—9:30 a.m. and 1:00 p.m. General Sessions, Monument Park Ward (975 So. 20th East) Lunch 85c. Dinner Bell for Stake Supervisors 4:30 p.m., Monument Park Ward, \$1.50, reservations necessary by June 7.

- JUNIOR M MEN—JUNIOR GLEANERS—6:45 a.m. Stake Supervisors' Breakfast \$1.25, reservations necessary by June 10; General Sessions 9:15 a.m. and 1:00 p.m., Institute of Religion, 274 University St., 11:30 Lunch U of U Cafeteria.

- EXPLORER—9:00 a.m. Bonneville Stake House (1535 Bonneville Drive) 11:00 a.m. Joint Meeting with MIA Maids (same place); 12:00 noon Barbecue Lunch \$1.00; 1:15 p.m. Joint Meeting with Scouts, both at Yale Ward (1431 Gilmer Drive).

- MIA MAID—7:00 a.m.—Stake Supervisors' Breakfast \$1.15, 9:30 Stake and Ward Leaders, 11:00 a.m. Joint with Explorers, 1:30 p.m. Stake and Ward Leaders, Bonneville Stake House (1535 Bonneville Drive). Lunch 12:00 noon 85c.

- SCOUTS—10:00 a.m. General Session, 12:00 noon Barbecue Lunch \$1.00 with Explorers, 1:15 p.m. Joint Session with Explorers, Yale Ward (1431 Gilmer Drive).

(Continued on page 454)

THE IMPROVEMENT ERA

CONFERENCE INDEX

Speakers

Bennion, Adam S.,	421
Benson, Ezra Taft	406
Brown, Hugh B.	401
Buehner, Carl W.	426
Christiansen, ElRay L.	418
Clark, J. Reuben, Jr.	395
Evans, Richard L.	415
Hanks, Marion D.	427
Hunter, Milton R.	433
Isaacson, Thorpe B.	432
Ivins, Antoine R.	403
Kimball, Spencer W.	423
Kirkham, Oscar A.	410
Lee, Harold B.	408
Longden, John	408
McConkie, Bruce R.	417
McKay, David O.	381, 390
Morris, George Q.	429
Moyle, Henry D.	430
Petersen, Mark E.	413
Richards, LeGrand	404
Richards, Stephen L.	393
Romney, Marion G.	436
Sill, Sterling W.	429
Smith, Eldred G.	416
Smith, Joseph Fielding	400
Sonne, Alma	426
Stapley, Delbert L.	440
Young, Clifford E.	420
Young, Levi Edgar	411
Young, S. Dilworth	402

Subjects

Bible	427
Bible Revisions	395
Book of Mormon	427
Chastity	403, 408, 414
Children	390, 413, 420, 432
Church	392, 400, 402, 417, 426, 436
Commandments	440
Faith	390, 401, 406, 408, 415, 429, 432
History	411, 421
Honoring Parents	409, 432
Indians	423
Jesus Christ	408, 426
Jews	404
Joseph Smith	406
Joy	433
Marriage	390, 393, 403
Missionaries	390, 404
Music	413, 414
New Testament	417
Pioneers	401, 421
Prayer	401, 432
Priesthood	393, 402
Prophecies	404
Repentance	403, 416, 436
Restoration	393, 402
Self-righteousness	416, 423
Servicemen	402, 408, 410
Talents	406
Temple Square	427
Temple Work	418
Testimony	429
Word of Wisdom	413

NOTE: Elder Thomas E. McKay, an Assistant to the Council of the Twelve, was in attendance at some of the meetings, but did not speak. The First Presidency and Presiding Bishop Joseph L. Wirthlin addressed the priesthood session Saturday night.

JUNE 1954

CHERISHED MEMORIES

Should be Recorded--



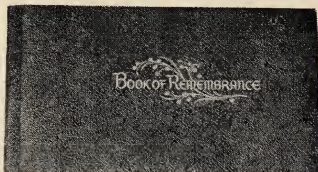
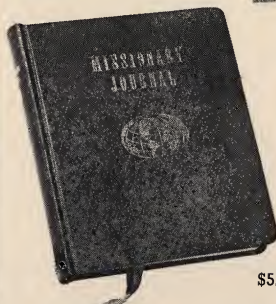
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

March 1954

24 ELDER El Ray L. Christiansen, Assistant to the Council of the Twelve, dedicated the chapel of the Draper First Ward, Mount Jordan (Utah) Stake.

26 "HIGHLY SUPERIOR" ratings were given the Murray Sixth Ward Men's quartet and Murray First Ward Mixed Quartet in the finals of the 1954 Salt Lake Regional Spring Quartet Festival, sponsored by the local Mutual Improvement Associations. The two-day festival also gave "superior" ratings to Winder Ward Men's, Centerville Third Ward Mixed, and Capitol Hill Second Ward Ladies' quartets. "Honorable mention" were given Laurelcresc Ward Men's, South Highland Park Ward Mixed, and Lorraine Ward Ladies' quartets.

27 IT WAS announced that student apartments at Brigham Young University would be named for Latter-day Saint women. Names chosen for the halls are: Lucy Mack Smith, Eliza R. Snow, Mary Fielding Smith, Emmeline B. Wells, Aurelia S. Rogers, Romania Bunnell Pratt Penrose, Anna T. Maeser, Ellis Reynolds Shipp, Louie B. Felt, Ruth May Fox, Alice Robinson Richards, Louise Yates Robison, Alice Merrill Horne, Mima Murdock Broadbent, Emma Lucy Gates Bowen, and Estella Spilsbury Harris. The sixteen units house nearly one thousand women students.

Mrs. Emma Ray Riggs McKay, wife of President David O. McKay, was named Utah's "Mother of the Year."

28 PRESIDENT David O. McKay returned to Salt Lake City, completing his recent trip that took him to Mexico City.

Bishop Carl W. Buehner of the Presiding Bishopric dedicated the chapel of the Cottonwood Third Ward, Cottonwood Stake.

April 1954

2 THE forty-eighth annual conference of the Primary Association opened on Temple Square—and in adjacent buildings.

Groups of returned missionaries and servicemen held their semi-annual reunions.

3 THE forty-eighth annual conference of the Primary Association concluded its sessions.

Twenty thousand priesthood members attended the priesthood session of the general conference. Loud speaking systems of eleven buildings in Utah, Idaho, and Wyoming were connected by direct wire with the Salt Lake Tabernacle.

Other groups of returned missionaries and servicemen held their annual reunions.

4 THE one hundred twenty-fourth annual conference of the Church opened on Temple Square. Thirty-four radio and television stations in Utah, Idaho, Arizona, Colorado, Washington, Oregon, California, and Hawaii broadcast all or part of the conference sessions.

"Jesus, Our Risen Lord," was the title of a pre-Easter address given by President J. Reuben Clark, Jr., on the "Church of the Air" program of the Columbia Broadcasting System's radio network.

An overflow audience attended the semi-annual general conference of the Deseret Sunday School Union in the Salt Lake Tabernacle.

5 SESSIONS of the 124th annual general conference of the Church continued in the Salt Lake Tabernacle.

A special missionary conference, in which greater missionary service was stressed, was held in the evening in the Salt Lake Tabernacle.

Other groups of missionaries held their semi-annual reunions throughout the city.

6 ELDER George Q. Morris, an Assistant to the Council of the Twelve since October 1951, was sustained as a member of the Council of the Twelve, filling the vacancy which has existed in that quorum since the passing of Elder Matthew Cowley last December.

Elder Sterling W. Sill was sustained as an Assistant to the Council of the Twelve.

The 124th annual general conference of the Church concluded in the Salt Lake Tabernacle.

8 ELDER George Q. Morris was ordained an Apostle by President David O. McKay.

9 PRESIDENT David O. McKay dedicated a plaque in Ogden commemorating the founding of Weber

Academy, which is now Weber College.

11 ELDER Leo A. Crandall was sustained as president of Kolob (Utah) Stake, succeeding President Ernest A. Strong. Counselors to President Crandall are Elders Perry Goodliffe and Glen Christensen. They succeed Elders Andrew Peterson and Glen Sumsion.

14 ELDER Sterling W. Sill was set apart as an Assistant to the Council of the Twelve by President David O. McKay.

15 PRESIDENT Bruce R. McConkie of the First Council of the Seventy dedicated the chapel of the Barstow (California) Branch, California Mission. During his mission tour, Elder McConkie dedicated chapels in Bishop, Barstow, Needles, and Brawley, California; in Williams, and the chapel of the Quechan Branch, a building for Lamanite members just outside Yuma, Arizona.

17 ANNOUNCEMENT was made that there would be a regional conference for the Mutual Improvement Associations held in Los Angeles during August. It will be patterned after the traditional June Conference, and will be designed for the participation of as many MIA members in southern California as possible.

18 GRAND COULEE STAKE organized in Washington from portions of the Northwestern States Mission, with Elder Elmo J. Bergeson sustained as president and Elders Claude Kimber Wakefield and Thurn James Baker sustained as counselors. Wards were organized at the following: Moses Lake First, with Bishop James David Stevens; Moses Lake Second, with Bishop Emron Hopkins Wright; Ellensburg, with Bishop Ronald Ellis Walton; Ephrata with Bishop Dean Ross Bair; Othello, with Bishop Oscar Franz Yorgensen; Quincy, with Bishop Elden James Hopp; Wenatchee, with Bishop Albert Aagard Olson. Branches were organized at Coulee Dam, with President Herbert W. Schwab; and Bridgeport, with President Francis B. Robins. Membership of this, the 213th stake now functioning in the Church is approximately 2160. The stake was organized under the direction of Elders Mark E. Petersen and Marion G. Romney of the Council of the Twelve.

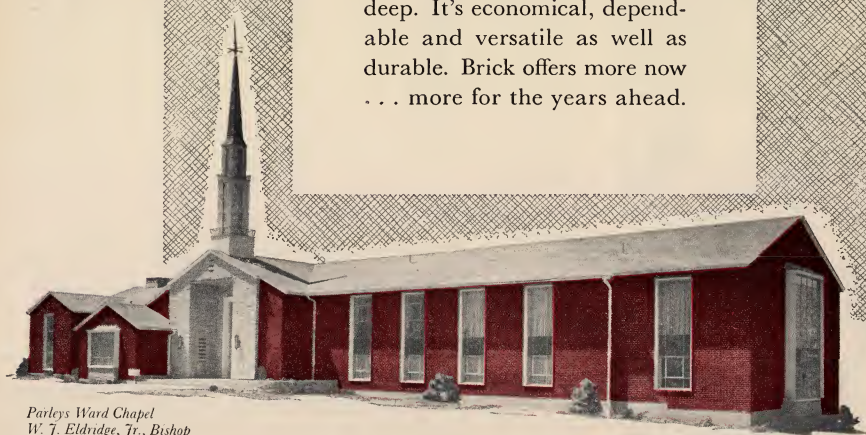
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TABLE TREATS

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THE BEST JAMS OF ALL ARE NOW MADE WITHOUT COOKING



WHY THE BEST? Because it's the cooking and boiling that cause loss of fresh fruit flavor. M.C.P. PECTIN'S original, exclusive uncooked jam recipes (introduced a year ago) do away with this and make jams with 100% fresh fruit flavor use less fruit and sugar, yet get more jam. And imagine — no working over a hot stove! Make your FRESH BERRY JAMS the M.C.P. uncooked way... and see the difference!

HERE'S THE RECIPE*

1. Wash, stem, crush thoroughly enough berries to make 4 level cups; put in 2 or 4 qt. kettle. Sift in slowly 3/4-oz. package M.C.P. JAM AND JELLY PECTIN (no other will do), stirring vigorously. Set aside 30 minutes, stirring occasionally to dissolve pectin fully.
2. Add 1 cup light corn syrup. Mix well.
3. Measure exactly 5 1/2 level cups beet or cane sugar into dry dish; gradually stir into crushed berries. Warming to 100°F. (temperature for baby's milk) will hasten sugar dissolving. No hotter please!
4. When sugar is dissolved, jam is ready to eat. Makes 4 full pints. (Note: For Strawberries, add 3/4 cup lemon juice in Step 3, after sugar is dissolved; mix well.)
5. Because these are uncooked jams, never store them on pantry shelf. They won't keep without refrigeration. To keep for a month or more, chill for 24 hours in freezer, or freezing or ice cube compartment of refrigerator. Then, store as you do milk and use as desired.

*Copr. 1954 M.C.P. Co.

IMPORTANT! Complete recipes for both cooked and uncooked jams are now being packed in the M.C.P. PECTIN package. If recipe folder you get does NOT include these for uncooked jams, write M.C.P. Co., Anaheim, Calif., and they'll be sent promptly.



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AS CANADA constitutes the northern land-neighbor of the United States and is too little known and appreciated, the same is even more true for our great southern friend, Mexico.

The Republic Mexicana (or, the *Estados Unidos Mexicanos*, as Mexico is known to her own people) is, like the United States of America, a federal republic of some twenty-eight states, three territorial units, and a federal district. The nation's capital, the third city of North America, Mexico City, is located in the federal district.

The Republic of Mexico contains 767,198 square miles, with long coast lines on the Gulf of Mexico and the Pacific Ocean. Its climate is one of the best in the world. Mexico City boasts a winter temperature of about 72 degrees, with 85 in the summer—April and May reported as "hottest months."

This land and climate nurtures some twenty-five million people, all but about five percent of them being Indian or *mestizo* (mixed Indian-Spanish-white). Forty-two percent, according to a statement of their President Adolfo Ruiz Cortines, are still illiterate. But Mexico, having gone through a century or more of revolution since 1810 (broken only by the long dictatorship of Porfirio Diaz, 1867-1911), plus the "socialistic" upheavals of the twenties and thirties of this century, is emerging as a stronger and stronger world force.

It will be well if Americans look northward to Canada and southward to Mexico occasionally, and not forget obligations and opportunities with respect to both. Such an occasional look will help stabilize our viewpoint as more noisy crises in Europe and Asia beckon for attention.

Mexico obtains its name from the Aztec war-god, Mexitli. Mexico has been one of the world's treasure-troves. In silver alone, the recorded production from 1537 to 1821 (under the Spanish) totaled over two billion dollars. And the recorded production (taxable!) was only a portion of the actual production. Its oil, in the twentieth century, became world famous when the Mexican government "nationalized" ("expropriated" we called it in the USA) it in 1937-38. Its deposits of antimony, arsenic, bismuth, cadmium, copper, gold, iron, lead, zinc, tungsten, and other metals are rich. (There may even develop a

uranium strike in the Sierra Madre, who knows?)

Of particular interest has been the religious situation in Mexico. Had the events of the nineteen twenties and thirties occurred today, it is quite likely that Americans north of the border would have been paralyzed with fear of nearby "communist plots." Also, the American press, radio, and public discussion might well have been filled with much talk about the threat to liberty and the rise of statism in Mexico. As one looks back at those events and reads the literature today in the age of the FBI, loyalty investigations, and red terror, one wonders how the world and America could have been so calm with such events occurring close at hand. In

fact, one ponders with some reflection, why so much American opinion favored the Mexican government's efforts in these days and didn't get excited. The difference is perhaps measured by the extent of Russian power, then and now.

In the Constitution of 1917, all churches in Mexico were placed under government inspection and their property "nationalized" by law. No denomination could acquire land. Each must elect an official to represent it before the government and be responsible for the national property in churches, etc. made available to it after "nationalization" of existing properties. It was ruled that all ministers must be Mexican by birth. The number permitted could be determined by state legislatures (in some cases one to every 500,000 members during one crisis in one of the states!). These laws were not strictly enforced until the regime of President Calles, who in February 1926 nationalized all church property not yet transferred and ordered registration of all priests and ministers before August 1, 1926. On August 1, 1926 the Roman Catholic priests "struck" in angry protest. In March 1927 the archbishop of Mexico announced that laymen could, in emergency, administer sacramental rites of marriage and of extreme unction in the absence of available priests. Despite the power of the church and its strength with the populace, the government held fast. Today, nearly twenty-five years later, the situation at law remains much the same ("socialized" education was relaxed about 1946, however).

(Concluded on page 478)
THE IMPROVEMENT ERA



—Photo by R. A. Tryaskowski

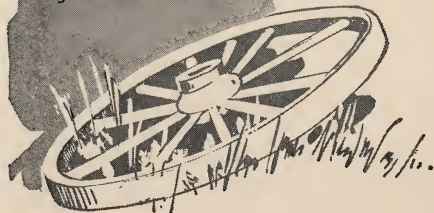
World wanderer, I felt the call
 For childhood scenes, and here
 I sought the cabin Father built,
 Land-breaking pioneer.
 How vividly in memory
 I lived in that dear home;
 One corner only now remains,
 It bids me, "Cease to roam,
 Come back to simple life, and find
 Contentment for your weary mind."

That pleading I'll obey in part;
 This place I'll hold within my heart.

JUNE 1954

Returning

by Della Adams Leitner



Poetry

BRIDE'S MEMO

By Elaine V. Emans

PRAYER FOR A YOUNG BRIDE

By Lee Avery

CHANGE

By Zara Sabín

SO MUCH to keep shiny:
The windows, and floors,
The silverware, kettles,
And knobs on the doors;
The car he takes pride in
As if it were new,
The hair that he kisses,
And fingernails, too;
The mirror that shimmers
And winks on the wall,
The slim wedding ring,
But our love, above all.

A SUMMER PAINTING

By Katherine McClure Amyx

IN summer the ironweed wears a bonnet
Of purple—a deep-dyed hue;
The willow writes a green sonnet;
And the sky is sapphire blue.

NOUNS FOR JUNE

By Lucretia Penny

DUNE, bayou and crater,
Canyon, island, lake—
Nouns upon a printed page
To hint at trips I'd take.
Canyon, island, crater,
Lake, bayou and dune—
Nouns that beckon always,
But demanding in June!

LEGACY

By Mabel Law Atkinson

HE LOOKED around the room and saw his
ten.
(A few short hours was all he had to live.)
He smiled, "Six stately women! Four tall
men!
To you I leave no lands or gold but give
An honored name on which you each may
build
Your cherished castles, live your dreams,
and find
No breath of scandal that must needs be
stilled,
Uncleanliness that can mar your peace of
mind;
For though I have but walked the lowly
road,
My thoughts have been as high as yonder
star.
My love has lightened every heavy load,
And I have watched you climb to where
you are—
Pride in my heart. Now my short trek is
ended,
Continue choosing pathways, broad and
splendid."

DEAR Lord, who heeds the sparrow's wing,
She is so young—let her life sing!
Like youth, so wilful in her ways,
Guard well her acts, instruct her days.
Her love is new—in trusting hands
She holds its multi-colored strands.
Grant her a wisdom that she weave
Her pattern well. For life deceives,
And things, not always what they seem,
Can twist and snarl a shining dream.
Help her, in testing times, to know
Love must be quick, and anger slow.
She is so young, and sweet, and gay—
Lord, go beside her all the way!



—Photograph by Lottie Hammer Singley

THE SACRED GROVE

By Lottie Hammer Singley

IF YOU could walk the pathway that I took
In grasses deep across a singing brook;
Into a shimmering wood with rich black
sod,
The very path where Joseph's feet had trod,
You'd see white violets listening there
To soft wind whispering forth her prayer;
Where lacy fern, and flax blow free
Sheltering the busy honeybee.
The wild grape lovingly intertwine;
The tall, white birch, and columbine
Bow low her head
As though her prayer is being said.
The wild rose pours upon the air
Incense to grace an altar there;
And birds like many harps combine
To make and keep this grove a shrine.
Can mind conceive a place more grand,
For God to give his word to man?

JUST yesterday I stopped to talk with you,
To ask you how you were—
The sunlight filtered through your silver
hair;
A soft breeze did not stir
The wave that lay across your furrowed
cheek;
You said that you were well
And mentioned that the warming, spring-
time air
Brought thought of flowers; the smell
Of rain-damped sod was sweet to you; and
that, too,
It seemed so good to be
Outdoors again, after the winter's cold.
And I agreed—
Today
You are not here. Your smile
Perhaps will gladden morning walks for me
In heaven, afterwhile.

WITH SPACES FOR DREAMING

By Lucile V. McCurtain

WHERE are the long slow days with
spaces for dreaming,
With evening remote from the hours of the
dawn?
The unburied stretching, the time to
kneel by the window:
The morning watch for the dazzling advent
of sunlight,
To feel it tipping the hilltop and poplar,
Plating the tall barn roof and glistening the
meadow,
To join with the joy of the birds
And the leisurely calm of the cattle!
One moved through the day with a rounded
rhythm of sureness,
Sure that the tasks would be done
(With spaces between for dreaming).
There was time for play with the children,
The visit, and taking one's sewing.
There was always time—
The rest on the porch in the twilight
To watch the slow progress of moonrise
Or just to sit in the dark
And fill the broad spaces with dreaming.

SUMMER

By Dorothy O. Rea

ASPENS shimmering
In the breeze
On a summer day,
Sky's blue arch
Spreading wide
Noisy streams at play,
These of which
A day is made
Makes a lifetime bright
When fashioned
In a memory to
Comfort you at night.

THE IMPROVEMENT ERA

The Editor's Page

"Live—

in All Things Outside Yourself

By Love"*

by President David O. McKay

NOW, MY brethren and sisters, the hour is drawing to a close, wherein our great conference gathering will soon have become an event of the past. The sessions themselves will be mere history, but the messages, we hope, will ever remain on the tablets of our memories and will become moving factors in our daily lives.

There are one or two features I should like to name before announcing the closing hymn and benediction. It has been most gratifying to see the number of young people, college boys and girls, who have attended these sessions. I refer not only to the 350 or 400 students from Brigham Young University but to others with them, who have taken places throughout the congregation and who have manifested an interest in spiritual things. This is most encouraging. They have come voluntarily, showing their eagerness to know something about the real things of life.

It has been most gratifying to note how the Spirit of the Lord has directed the remarks of members of the Council of the Twelve, the Assistants, the Seventy, and the Bishopric, and how frequently and impressively the messages have been directed to the young folks. We love them. We have confidence in them. We hope the messages will be read by others whom they have represented.

And now in conclusion I should like to say just one word or two and associate the thoughts with a very remarkable saying of the Savior. He repeated it several times. It is a paradoxical statement. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

That form is recorded in the tenth chapter of Matthew, and over in the sixteenth chapter the Savior repeats it again in a little different way: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

The pith of that paradox is found in the use of the word *life*. You cannot take it literally, that you are spending your life, your mortal life, that you are going to sacrifice your life in mortality, but it rather suggests two planes in life: the baser and the higher, the animal and the spiritual. You can apply it, with those two ideas in mind, in any phase of our activity.

In closing this conference I should like to apply it in two phases. First, either saving our lives or losing them in the *home*. Children may lose their lives in attempting to save them. The home is the foundation of society. It is a sacred institution to members of the Church of Christ. We believe in the eternity of the marriage covenant, in harmony in the home. Indeed our ideal is to have home just a little taste of heaven. Children constitute a very important part of the Latter-day Saint home.

We believe in obedience of children to parents. Young people in their teens particularly, strike out to find pleasure, to save themselves, to seek to gratify desire; they seek to achieve some sensation, some thrill, which may or may not be in harmony with the wishes of the parents. If out of harmony with the desire and advice of the parents, then those children seek to save themselves and in so doing may lose the happiness they seek.

Indeed, we find it applicable even among friends. One of our writers, not called a poet, but he is a very good, practical philosopher, Rotarian, said, and this is to you young people:

"You ought to be true for the sake of the folks

Who believe you are true.

If you're false to yourself, be the blemish but small.

You have injured your friends; you've been false to them all."

And this is better:

"You ought to be fine for the sake of the folks

Who think you are fine.

If others have faith in you, doubly you're bound

To stick to the line.

It's not only on you that dishonor descends:
You can't hurt yourself without hurting your friends."

Can you lose yourself for the good of your friends? If so, you will be happy. Higher than

(Concluded on following page)

*President McKay's summary address at the April general conference. The poem above is by Edgar A. Guest from *Collected Verse*, Copyright, 1947, and used by his permission. Addresses of all the General Authorities are in the special General Conference section, beginning on page 390.

that, can you lose your impulses, your desires, for the love you have for your parents? If so, you will save your life and your home.

Husbands, that applies to you. Very frequently discords arise in the home because husbands desire to save their own dignity and have their own way, have their own wishes carried out. Wives desire the same. Some exercise their prerogative to have the last word. Husbands are sometimes even more eager to have it than wives. Each really is trying to save himself or herself, and instead of having harmony and peace in the home there arises discord. Instead of saving the life of harmony in the home, you lose it, merely because you are seeking to save your own selfish life, or have your own selfish way. Better to lose that desire. Say nothing, and in losing your desire and that feeling of enmity, of ruling, of governing, you say nothing, and you gain your life in the home.

In a broader sense you can apply that to life. Browning in that great poem "Paracelsus" illustrates that same truth. You remember how he started out to save himself, that is, to gain knowledge as a great scientist with the intention of handing it down haughtily to the people. Festus, his friend, said, "You had better not withdraw from the people." That is the great benefactor.

But Paracelsus was haughty. He was

proud. When Festus warned him, Paracelsus answered, saying, "Festus, are there not two experiences in the life of a diver? One, when a beggar he prepares to plunge, one when a prince who rises with his pearls. Festus, I plunge." His friend said, "We await you when you rise."

Years afterwards, after a life of scientific inquiry, and a successful life, his friend found him on his deathbed in a Greek conjurer's house. Without going into the story I will merely say, Paracelsus recognizing his friend, said: "Festus, I have found the secret of life."

"What is it? All that I have depends on that answer."

And the great philosopher said: "It is this: Live in all things outside yourself by love. That was the life of God. It ought to be our life."

In harmony with that, I read what the Prophet Joseph said, quoting the passage with which our conference opened:

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work; . . .

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D. & C. 4:2-3, 5-6.)

"He that would save his life" in the home, in business, in society, in politics, and particularly in association with his fellow men should lose that life for the good of others. "He that will lose his life for my sake shall find it." (See Matt. 16:25.)

God bless you stake presidents, presidencies, high councilmen, bishoprics of wards, members of Melchizedek Priesthood quorums, Aaronic Priesthood quorums, members of the auxiliary organizations—Relief Society, Sunday School, Young Men's and Young Women's Mutual Associations, Primary Associations.

Now I have included the entire membership of the Church, excepting the little babes. I repeat, God bless you that the spirit of this great conference may go with you to bring peace into your hearts as you lose yourselves for the good of others; harmony in your homes as you curtail that impetuous tendency to cause discord, as you control that tongue and do not say the thing that hurts.

God bless the youth throughout the world, members of the Church particularly, that they may seek first the kingdom of God and his righteousness, that all else may be added unto them, I pray in the name of Jesus Christ. Amen.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

Urim and Thummim

Question:

"Will you please tell us something about the Urim and Thummim? Was the one used by the Prophet Joseph Smith the one had by Abraham? If so, how did he get it?"

Answer:

The history concerning the Urim and Thummim, or "Interpreters" as they are called in the Book of Mormon, is not very clear. Abraham had the Urim and Thummim by which he received revelations of the heavenly bodies, as he has recorded in the book of Abraham. (See Abraham 3:1-4.) What became of these after his death we do not know. Aaron also had the Urim and Thummim, and these were, evidently from the reading of the Bible, handed down among the priests of Aaron from generation to generation. (References: Ex. 28:30, Lev. 8:8, Num. 27:21, Deut. 33:8, 1 Samuel 28:6, Ezra 2:63, Neh. 7:65.) The Lord gave to the brother of Jared the Urim

and Thummim which he brought with him to this continent. These were separate and distinct from the Urim and Thummim had by Abraham and in Israel in the days of Aaron. The account of this set is found in Ether 3:22-28, and, in part, is as follows:

"And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read.

"And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write.

"For behold, the language which ye shall write I have

THE IMPROVEMENT ERA

confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

"And the Lord said unto him: Write these things and seal them up; and I will show them in mine own due time unto the children of men.

"And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord should show them unto the children of men." (Ether 3:22-24, 27-28.)

We have no record of Lehi bringing with him to America the Urim and Thummim. The Lord did give to Lehi the Liahona, which was a ball which directed him the way he should go, and writing appeared on it from time to time, but this was not the Urim and Thummim. (See D. & C. 17:1.)

King Mosiah possessed "... two stones which were fastened into the two rims of a bow" (Mosiah 28:13) called by the Nephites "Interpreters," with which he translated the Jaredite record (see *ibid.*, 28:11-14), and these were handed down from generation to generation for the purpose of interpreting languages. How Mosiah came into possession of these "two stones" or Urim and Thummim, the record does not tell us, more than to say that it was a "gift from God." (*Ibid.*, 21:28.) Mosiah had this "gift" or Urim and Thummim before the people of Limhi discovered the record of Ether. They may have been received when the "large stone" was brought to Mosiah with engravings upon it, which he interpreted by the "gift and power of God." (Omni 20-21.) They may have been given to him, or to some other prophet before his day, just as the brother of Jared received them—from the Lord.

That the Urim and Thummim, or two stones, given to the brother of Jared were those in the possession of Mosiah appears evident from the following statements in the Book of Mormon:

The brother of Jared was commanded to seal up his writings of the vision he had when Christ appeared to him, so that they could not be read by his people. This vision was in a language which was confounded, for it was not to go forth until after the resurrection of Christ. The Urim and Thummim were also sealed up so that

they could not be used for the purpose of interpreting those sacred writings of this vision, until such time as the Lord should grant to man to interpret them. When they were to be revealed, they were to be interpreted by the aid of the same Urim and Thummim. (See Ether 3:21-28.)

The people of Limhi brought to Mosiah a record, "... engraven on plates of ore," (Mosiah 21:27) which record Mosiah translated by the aid of "two stones which were fastened into the two rims of a bow," and which gave an account of the Jaredites. (See *Ibid.*, 28:11-19.) In translating this record Mosiah kept from going forth to the people that particular part forbidden of the Lord to be revealed until after he was lifted up upon the cross. (See Ether 4:1.) These sacred revelations given to the brother of Jared were kept from the Nephite people, as well as many other things, until after the resurrection of Christ. (See Alma 63:12.) After the appearing of the Savior to the Nephites, the vision of the brother of Jared was revealed to the Nephites. When Moroni made his abridgment of the record of Ether, he copied on his record the vision of the brother of Jared. (See Ether 4:2-7.) At the command of the Lord, however, Moroni also sealed up the greater things in this vision and the "interpreters"—which were the same "two stones" had by the brother of Jared, so that this vision should not be made known even in our day among the Gentiles, in the day of their wickedness (see 2 Nephi 27:8); "... until the day that they shall repent of their iniquity, and become clean before the Lord." (Ether 4:6.) So we today do not have the fulness of the account written and sealed up by the brother of Jared and again sealed by Moroni. This part of the record the Prophet Joseph Smith was forbidden to translate. We have, then, received but the "lesser part." (3 Nephi 26:8-11.)

Joseph Smith received with the "breastplate" and the plates of the Book of Mormon, the Urim and Thummim, which were hid up by Moroni to come forth in the last days as a means by which the ancient record might be translated, which Urim and Thummim were given to the brother of Jared. (See D. & C. 17:1.)

Joseph Filling Smith



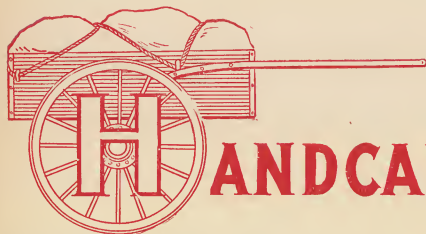
—Photograph by J. K. Anderson

Buffalo they were, a whole herd of them, making right for the string of wagons and handcarts.

SYNOPSIS

Pamela Brownlee and her young brother Allan, English emigrants, arrived in Iowa City in 1855 on their way to Zion. Here they meet the Saunders family and the Weilers, long-time members of the Church. Pamela is particularly attracted to David Weiler. Iowa City is the out-fitting post for the Saints in their trek west. David and his family join an early company, but Pamela and Allan wait for their parents who, having joined the Church, have immigrated. The Brownlee family leave with one of the last handcart companies and early in September, hundreds of miles from their valley destination, the weather turns unseasonably cold.

As the previous chapter closed the handcart party had met the last survivor of the Thomas Margetts company, which had been massacred by Indians.



HANDCARTS WESTWARD

by Helen Kimball Orgill

PART 4

MILES—miles upon endless miles—three hundred of them since they had left Florence—Florence, Nebraska, where the decision had been made, the decision which was unalterable now. Pamela with the others had been dragging through the hills with leaden feet, for, as usual, the order stood, "Everyone but the sick must walk."

Baby Joseph, wakened from a nap, was cross and fretful. He always wanted to be in the thick of things and refused to ride.

"Walk, walk," he lisped.

"I'll take a turn at carrying him," Pamela volunteered, at the same time lifting him from the wagon.

"Fowers, fowers," he was smiling and reaching for some wild roses. She picked a bouquet but they readily fell apart."

"Kind of withered, aren't they, honey?"

Her brother, Allan, was striding along, driving the Saunders' team like any of the men.

"Allan, what are those moving objects?"

"Buffalo." Buffalo they were, a whole herd of them, making right for the string of wagons and handcarts, and only by the most skillful maneuvering were the members of the company saved from being crushed under their huge feet.

Later, Azariah Brownlee was walking beside Elder Savage listening to his explanations and description of the surrounding country.

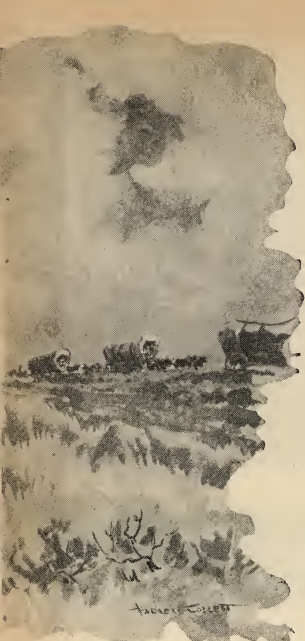
"The sharp hill ahead is called North Bluff. We are about six hundred and thirteen miles on our way." Joining them, Captain Willie spoke

in low, serious tones, "It is my duty to break the news that it is necessary to cut the rations to fifteen ounces per man, thirteen to a woman, and five for babies."

Sober faces went about the preparation for supper, but Grandpa Tolliver spoke cheerfully, "My bedroom is well ventilated." Looking up, he went on, "Its ceiling is studded with golden lights and ornamented with pictures of a big bear, a little bear, a dipper, and other nice things. And besides that, there is the sweet smell of the prairies."

Night settled and as things were quieting down, wheels were heard cutting through the silence of the vast outdoors. Wagons pulled up and there were the beloved President Franklin D. Richards, and companions George D. Grant, Joseph A.

THE IMPROVEMENT ERA



harsh methods be used to tame them, was having some words with the would-be cowboys.

"I won't have those horses spurred and whipped," he admonished.

"But captain, how can we break the beasts?"

Things were at an impasse when a boyish voice cut in, "Want any help?"

They turned to see a stranger standing near. "Yes," answered one of the young men. "We've got a crazy horse here."

Stepping close to the sweat-curded, foam-covered mustang, the stranger touched his near quarters. "Good boy," he said.

The onlookers expected the horse to jump but he made not a move. The young fellow did not pat the horse; there was just a firm touch, and then a quiet waiting.

Pamela and Kathleen stood arm in arm, gazing breathlessly at the strange proceedings. Kathleen's big brown eyes were staring at the young, manly figure. She noticed that his eyes were hazel, flecked with brown, and that his complexion was fair under the bronze. The rein that held the horse was slackened. A firm hand was sliding along the back till it reached the shoulders, moving forward ever so slowly. Of a certainty the creature would move now. It didn't. Closer and closer, until the hand was on the neck, crept to the crest and fondled the ears. But except for another quiver, the horse never moved. Twisting the forelock in his fingers, the boy slipped on the bridle and jumped onto the horse's back. After a few stiff-legged jumps, the animal settled to a run.

"You shouldn't have much more trouble with him," the young man averred after he returned. Allen engaged him in conversation and learned that his name was Denton Greene, that he was staying with an uncle who kept a nearby mail station, and

that his father was manager of the stables of a large estate in England where the boy was reared.

His willing offer to break more horses was accepted and while he did so members of the company kept themselves busy. Brother Wright rendered out the grease from a whole buffalo which was used to lubricate the vehicles. If youth is measured by ardor, then Grandpa Tolliver was indeed young. He kept astride his last all day long, mending shoes, for, as he declared, "A good day's travel is a well-heeled one."

"Here, Kathleen, put patches on the socks and stockings," said her mother, but with a soft expression in her eyes, Kathleen's attention strayed from the task at hand to the young man breaking horses. After he had finished, she said: "You have done so much for us, please stay for supper."

"Thank you, I believe I will." Afterwards, while the company was relaxing, he placed Kathleen on his own pony and mounted one of the freshly broken ones, and together they rode alone in the purple twilight.

Allan was sizing things up and formulating a plan. He asked the young man if he would like company home.

"Why, yes, I'd be glad to have you come." After a few words with Captain Willie the two departed.

Camp pulled up next morning with no sign of Allan, but during lunch the rumble of a wagon was heard. They recognized Allan riding horseback and Denton driving the team of the wagon.

Allan explained, "All night I answered questions about our people and the gospel and he has become so interested he is going along with us.

Before they started the trek each morning, prayers were held. The

(Continued on page 455)

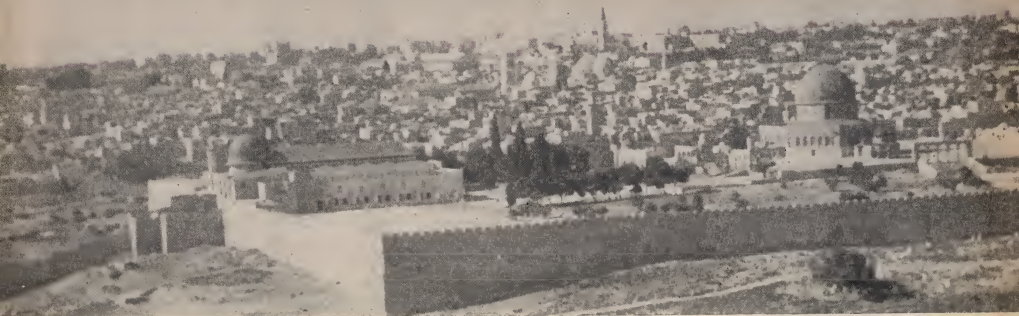
Young, William H. Kimball, Cyrus H. Wheelock, Chauncey G. Webb, James Ferguson, and others. They had remained behind to see the Martin Company and still later the Hunt and Hodgett wagon trains, started on the journey to the west. These were the last to take the trip this year.

These brethren endeavored to cheer the weary pioneers, but they had little success in hiding their own depressed spirits after seeing the condition of the companies on the plains. The real problem and worry was to reach the valley before winter set in. Next morning a meeting was held in which God's blessing was invoked, encouragement given, and rousing songs sung which rent the sylvan scene. New life was injected into the beloved hymn of the plains, "Come, Come, ye Saints."

After more earnest prayers were offered up, President Richards promised to press on to the valley with all possible speed and have relief sent back. He also agreed to purchase buffalo robes and provisions at Fort Laramie and have them waiting.

To replace the lost and stolen horses, some trading had to be done with friendly Indians for horses. These animals were as wild as the country which bred them. Captain Willie, who always insisted that no





Panorama of Jerusalem from the Mount of Olives. Large area in the foreground is the temple area. A moslem mosque now occupies this area where the Temple of Solomon stood.

In the Steps of Abraham

by Stanley Kimball

PART 6

IN GENESIS we are told that Abraham saw all the promised land. Moses, we are told, also had this experience from atop Mt. Nebo. Palestine is such a small country that from certain vantage points it is entirely possible to see the whole of the land at once. Such a place was Nebi Samwill, one of the highest points in Judea. It is situated on the direct route from Bethel and Ai to Jerusalem. It may have been from this promontory that Abraham saw the promised land. I climbed this hill and was able to view "from Dan even unto Beersheba" (135 miles) and from the Mediterranean "over into Jordan" (fifty-five miles).

The Arabs claim descent from Ishmael and the Jews from Abraham through Isaac and Jacob. Unto this day the prophecy regarding the unwanted Ishmael and his posterity has been fulfilled.

Abraham's influence on Judaism is incalculable. A prominent Jew has recently written, "At the head of our religion stands Moses. He deepened the faith whose more ancient beginnings may be traced to Abraham."⁴⁰ For the last four thousand years, since the seed of Abraham considered themselves the "children of the promise" they have cherished their own dreams, followed their own way of life, and worshiped their own God, the God of Abraham, "hopelessly at variance with every species of gentile worship."⁵⁰

Even Zionism, a comparatively new development in Judaism, "has its roots in hoary antiquity. The Patriarch Abraham was the Zionist prototype."⁵¹ The Arabs' claim to the Holy Land is based upon tenure, and they also state that inasmuch as they are descendants of Abraham through Ishmael that they have as much right is the "promised land" as the Jews do through Isaac.

Abraham's life never lacked excitement. Following this upset in his household, we find him dragged into the War of Four Kings in order to rescue his nephew, Lot. This war took place in the "Vale of Siddum," generally considered to be the desolate area around the Dead Sea.

Abraham obtained much spoil from this war, and here is where we meet

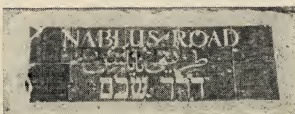
Melchizedek, King of Salem to whom Abraham paid tithes.

I spent nearly ten weeks in and around Jerusalem. What a privilege! The Mt. of Olives, Garden of Gethsemane, the Holy Sepulchre, temple area, all were as close as a neighborhood shopping center. I never did get used to their nearness.

There were several places in Jerusalem that were of particular interest to me in connection with Abraham. I dug out the following ancient and modern, possible and improbable sites:

The Jaffa Gate; since this gate also opens on the road to Hebron (tomb of Abraham) it is called by the Arabs, El Khalil, The Friend of God; The Church of the Holy Sepulchre; in this edifice, reared over the traditional site of "the tomb," are also found the Greek convent of Abraham, the traditional spot where Abraham found the ram, and the Church of Abraham; and Mt. Moriah. It also contains the "prayer-niche of Abraham" in a cave on Mt. Moriah.

I visited the Jaffa Gate only once and then was not able to enter or exit through it, for this gate now is on the edge of no-man's-land be-



As in the time of the Christ, three languages are still necessary in Jerusalem. Here we see a road marker in English, Arabic, and Hebrew.

THE IMPROVEMENT ERA



tween the fighting Jews and Arabs. The Greek convent of Abraham is to the right of the atrium or court of the Church of the Holy Sepulchre. The traditional place where Abraham found the ram is marked by an olive tree.

Abraham was commanded by the Lord to take his son Isaac and proceed unto the "land of Moriah," to "one of the mountains" which God would point out.

Just where Abraham actually prepared to sacrifice Isaac is not known, apparently.

Solomon built his majestic temple on Mt. Moriah. Today the mighty rock atop Mt. Moriah, fifty-eight feet long and fifty-one feet broad, is

venerated by the Moslems as the place from which Mohammed arose to heaven astride his steed, El Borak. Indeed, the very footprint of the prophet is shown in the rock along with the fingerprints of the angel Gabriel. The story goes that as the prophet rose, the stone started to follow him, and it was necessary for Gabriel to restrain it.

The Al Haram al Shariff, the Noble Sanctuary, one of the most important mosques in all the Moslem world, today protects the rock and occupies part of the site of Solomon's Temple.

From the temple area atop Mt. Moriah, one of the highest parts of the city, I could look off into the world of Abraham on all sides. I was

especially interested in gazing to the southeast, in the direction of the Dead Sea.

I had always been fascinated by this strange body of water. One day a group of us took a picnic to the area to bathe in the saline water and to visit the cave where the famous Dead Sea Scrolls were found.

We were told the following story:

"In the bleak area surrounding the Dead Sea, Arab herdsmen find little of interest to do. Rock throwing is a favorite pastime. One day in the summer of 1947 a hurled stone struck something and caused a curious sound. Upon investigation several earthen jars containing the scrolls were found."

An important part of the cache was a scroll of Isaiah that is reported to have antedated any previously known manuscript of the Old Testament by one thousand years.

Some of the other scrolls included a commentary on the book of Habakkuk and an interesting manual of discipline of a sectarian group of pre-Christian Judaism.

LEAVING the Jerusalem area the next point on my itinerary was Hebron, about thirty miles to the south. I happened to be at this particular part of my journey at Christmas time. The very contemplation of being in Bethlehem on the traditional eve of the Savior's birth filled me with joy.

The actual visit was almost overwhelming. Through friends in Jerusalem, we were the guests of the

(Continued on page 439)



The "Harem Ramet el Khalil," the Sanctuary of the Hill Top of a Friend. These impressive ruins date from the time of Herod.

JUNE 1954

something new

by Mary E. Winbell



CHARLES QUILTER

THE MORNING of December second, after I had dressed sturdy, yellow-haired, little sister Ella, Bessie and I were getting ready for school. The schoolhouse, a one-room, wooden building, painted red, was not far away, and so Bessie and I could do a few tasks before we left, though we were always eager to get there, to see what had happened since we left our friends the night before.

When we were ready, Mama said, "Mrs. Reeves has invited you girls to go home with Floy and stay overnight with them."

"Goody! Goody!" we exclaimed. "We've never stayed all night before."

"Stop in after school," continued Mama, "to get your nightgowns and clean aprons. I'll have them all ready, and Floy will wait for you. Tomorrow is Saturday, and you may stay until Papa comes for you in the afternoon."

"I could go to Mrs. Weeves," said small, tow-headed brother Albert, "I went there once, and she gave me bweed and butteh and jelly."

"You may go again sometime," said Mama, "but this time the girls are going to stay overnight. You stay here with me and little sister. She would be lonely without you, and maybe we will have something new."

Small brother didn't look too convinced of this, and Bessie and I gave it no heed at all, as we hurried out the door and away to tell the other girls at school of the pleasure ahead. All day we felt important, for Floy, with

the school nickname, "Flick," was one of the big girls, fourteen years old.

It was always a pleasure to be in the Reeves home, for there were so many good things to eat, and in the big barnyard, such interesting animals to see, of different names and colors from the ones we had. Even the chickens were different. I suppose, too, we enjoyed being little girls among these kindly folk, for though Floy was the youngest in her family, we were the big girls at home.

After school we hurried with Floy to our little old farmhouse, with the prospect of the long, interesting walk ahead of us, for our house was provocingly near the schoolhouse.

Mama wasn't expecting us so early and didn't have our things quite ready. She had ironed our long-sleeved blue calico aprons, but was pleating a piece of lace for a collar, in the neck of each one. It was the custom at that time to have a collar on all aprons and dresses. This lace, tan-colored, and rather heavy, had red roses woven into it. Mama had bought it once when she had sold some chickens at Bean's store in Blanchard. It was more suitable to wear with calico than fine lace would have been. Anyway, it was what we had.

We wished Mama would hurry. What made her so slow? We were anxious to be on our way. We ran back to the road where Floy waited in the sunshine, then back to the

(Continued on page 474)
THE IMPROVEMENT ERA

BOOK OF MORMON

Study

by Dr. Hugh Nibley

PROFESSOR, HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

PART 8

THE LIFE of the tent-dwellers which Lehi and Ishmael effected was not the way of the Bedouin renegade, but the traditional choice of seekers after righteousness. Lehi's concern to keep his people from degenerating into Bedouins is thoroughly typical of an attitude illustrated in Jawad Ali's new two-volume *Arabs before Islam*, the first work of the kind to appear in Arabic. That author notes in his opening lines that the term *Jahiliyah*, "time of ignorance," is used to describe the pre-Islamic Arabs not because of their ignorance of Islam, but because of their low cultural level: "They were nomadic tribesmen, living in ignorance and sloth, having no contacts with the outer world, and keeping no records."¹⁰⁰ This state of things has always been regarded as utterly abominable by the cultivated Arab, (as it was by Lehi), proud though he is of his desert heritage: the danger of degenerating into a desert tramp is a real and constant one, and the only way of combating it—by *adab*, a thorough training in the poetry of the fathers, and by the keeping of records—has been an obsession with the high-minded men of the desert throughout their history.¹⁰¹

In the summer of 1953 a copy of the eighth book of Hamdani's *Al-Iklil* came into the author's possession from the library of the late J. A. Montgomery, one of the great Arabists of our time. Here is the key to one of Lehi's most wonderful dreams, for this book of the Iklil is devoted to describing the early castles of Arabia, "great and spacious buildings" which "stood as it were in the air, high above the earth," filled with proud and finely dressed people who held the wandering Bedouins in contempt. The imagery is Nephi's, but it might have been taken right out of Hamdani: "And the castle of Ghumdan," he writes of one of the most famous, JUNE 1954

"had twenty stories of upper chambers, one above another. There is disagreement as to its height and breadth, for some say each of its walls measured a thousand by a thousand (a "great and spacious house" indeed!), while others say it was greater, and that each of its (20) stories was ten cubits (15 feet) high. And the poet Al-A'usha says:

And never was there a more splendid assemblage of people
Than the people of Ghumdan when they gathered.
But dire calamity befell them,
Even as a weeping woman who has been utterly bereft.¹⁰²

Numerous other accounts of this and other castles are cited but the moral is always the same: the magnificent gathering in the great and spacious building high above the earth is doomed to the destruction reserved for the haughty and the wicked. If no evidence for the provenience of the Book of Mormon existed except the 8th chapter of First Nephi, that alone would be quite adequate to establish its oriental origin beyond a doubt. Indeed there is but one objection to its claims of authenticity, and that is a far-fetched story that a certain young man once told about an angel.

The reader may find in our above translations of Arabic poets ample proof of the claim that the greatest verses of those artists cannot be made into anything remotely resembling good literature in English and still preserve a trace of their original form or content. To judge the Book of Mormon as a literary work, therefore, is the height of folly. Nicholson notes that the very best oriental poetry contains "much that to modern taste is absolutely incongruous with poetic style. Their finest pictures . . . often appear uncouth or grotesque, because without an intimate knowledge of the land and people it is

impossible for us to see what the poet intended to convey, or to appreciate the truth and beauty of its expression."¹⁰³ One is constantly coming upon strange little expressions that recall the Book of Mormon. Thus the non-Biblical "white and delightful" of the Book of Mormon is the exact equivalent of the Arabic *al-hasan wa'l-biyad*—a very early expression,¹⁰⁴ while the designation of the sea by the earliest Arab poets as "the ocean spring" or "fountain," immediately recalls the term used by Lehi's wanderers, "the fountain of the Red Sea," and solves a knotty problem with a single cut.¹⁰⁵

A recent study by Rosenblatt on oaths bears out well what we said about the episode of the swearing of Zoram. Among both Arabs and Jews, says Rosenblatt, "an oath without God's name is no oath," while "both in Jewish and Mohammedan sources oaths by 'the life of God' are frequent."¹⁰⁶ So Nephi's "as the Lord liveth" is strictly correct.

The whole picture of the racial and linguistic composition of the human race in the Jaredite era at the dawn of history has in our own day undergone such a complete alteration that those theories so stoutly defended in the 1920's and 1930's as the final verdict of scientific objectivity now appear almost pitifully biased. As Pittioni pointed out in 1952, a "sociologically oriented evolutionism" has so thoroughly preconditioned the thinking of the experts, who have "unconsciously and unquestioningly assumed a point of view sprung directly from the natural-science orientation of nineteenth-century cosmology," that they address themselves to the problem of origins with the implicit conviction that they already know exactly how everything happened!¹⁰⁷ So ingrained is this child-like faith in the infallibility of the

(Continued on page 447)



General Conference Section—

Addresses delivered at the
124th Annual General Conference,
April 4, 5, and 6, 1954.

Present Responsibility Of The Church In Missionary Work*

Daniel O. McKay

PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

THE FOLLOWING I take from Section 4 of the Doctrine and Covenants. It was recorded in 1829.

"Now behold a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work; . . .

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work." (D. & C. 4:1-3; 5.)

When that revelation was given to the Prophet Joseph Smith, he was only twenty-three years of age. The Book of Mormon was not yet published; no man had been ordained to the priesthood. The Church was not organized; yet the statement was made and written

without qualification that ". . . a marvelous work is about to come forth among the children of men."

Another significant feature of this revelation, and others given about the same period, is the naming of essential qualifications of those who were to participate in the bringing about of this marvelous work. These qualifications were not the possession of wealth, not social distinction, not political preferment, not military achievement, not nobility of birth; but a desire to serve God with all your "heart, mind, and strength"—spiritual qualities that contribute to nobility of soul. I repeat: no popularity, no wealth, no theological training in Church government—yet a marvelous work was about to come forth among the children of men.

Manifestly, some higher power was operating to bring about this marvelous work other than mere human and material means.

In passing, it is interesting to note that about that same period Robert

Owen of England, a man of exceptional ability, a religious person, decried the departure of the churches from the simple teachings of Jesus. He was dissatisfied also with economic conditions of that time, for he saw little children, indeed he had some working in his own factories, who were only eight and ten years of age. He introduced the law which required the prohibition of little children from working at night and limited others to ten hours a day. He was desirous of establishing conditions which would at least ameliorate some of these conditions which were almost unbearable in society at that time.

He won the confidence of leaders, and the Duke of Kent (Queen Victoria's father) became his patron. With a fortune in his hand, he came to the new world about 1823. He established what he hoped would be an ideal society. Within three years he had lost two hundred thousand dollars, and his experiment failed.

Joseph Smith had no such royal
THE IMPROVEMENT ERA

*This is the opening address delivered at the Sunday morning session, April 4, 1954.



—Photograph, courtesy Salt Lake Tribune

patron, no potentially influential friends. Over one hundred years have passed, and the work of the Church today is stronger and more flourishing than ever before.

This morning I feel impressed to refer briefly to the missionary phase of this "marvelous work."

Recent visits to the various missions of the world have impressed me more deeply than ever with the importance and magnitude of the Church, and with its responsibility to make more potent the proclaiming of the gospel of Jesus Christ.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28:19-20.)

Such was the charge given by the risen Lord to his authorized disciples over nineteen hundreds years ago! Such is the charge given by the risen Lord to his authorized servants today. In the corresponding account given by Mark the passage reads: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned," or condemned. (Mark 16:15-16.)

In both these records you will note two fundamental messages are clearly stated:

First: The responsibility to proclaim the gospel of Jesus Christ to all the world is explicitly given to those who
JUNE 1954

were called and ordained Apostles of the Lord.

Second: The message implied by Matthew and stated definitely by Mark that, to use Peter's words, "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

In these passages are also intimated, if not clearly stated, that there are two great divisions in the Church of Jesus Christ. First is the missionary, and the second, organization for instruction, mutual edification, and service.

Four conditions contribute to the intensifying of the thought or sense of responsibility of the Church.

First of these are modern means of transportation. These have made practically all nations neighbors. When the Twelve Apostles of old received the admonition from the Lord to go into all the world to preach the gospel, they had, to quote Beverley Nichols, "only the wind to bear them over the seas, only a few pence in their pockets, but a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones in praise of a Christ they would have rejected. And yet, by the light of their inspiration, many of the world's loveliest things were created, and many of the world's finest minds inspired."

Today "God has given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another." Geographical conditions or distances are just the same, but in point of time New York is

as near to the Church headquarters as Provo was when President Brigham Young traveled by horses and whitetop wagon. London is nearer than Fillmore; South Africa, closer than St. George! What a marvelous age we are living in!

Second, another condition that intensifies the importance and magnitude of the Church in its responsibility to the peoples of the world is the willingness of men and women to consecrate their time, their means, and their ability to the advancement of the kingdom of God. No one can associate intimately with mission presidents and with missionaries without being filled with commendation and praise for their sincerity, their untiring energy, their concern for their associates, and for their unselfish devotion to the proclamation of peace and good will. And the same is true of other men in various occupations and callings throughout the Church.

Even more worthy of admiration, meriting more highly the gratitude of the many blessed by their intelligent, loving service, and entire forgetfulness of themselves are our wives and mothers. The inestimable work they do in the missionary field, as in the home, too seldom receives due recognition and praise. I have profound respect, for example, for the mission president's wife who, while showing her deepest tenderness in helping her husband to do his duty, yet in her own sphere, by intelligent, superb planning and unselfish service, gives to any habitation the true spirit of home; and by tender admonition and encouragement, lightens the

(Continued on following page)

President David O. McKay *Continued*

heart of homesick elders with the assurance that they can and will succeed.

Third, the fulfillment of prophecies made over a hundred years ago regarding the growth of the Church brings forcibly to our minds the responsibility of proclaiming the truth.

Let us take a glimpse at what the Church has accomplished since its humble beginning in 1830. There have been since that time 67,615 missionaries set apart, at an approximate cost to them and their families of \$54,500,000.

Within the last fifty years the number of missions in the Church has doubled from twenty-one to forty-two today, with 1754 branches.

In addition to what the individuals have spent in missionary work, the Church between 1910 and 1937, inclusive, expended \$18,620,028.00. From 1938 to 1953, inclusive, \$34,026,640.00, making a total from Church funds of \$52,646,668.00. This does not include what the Church spent between the years 1830 and 1910. I could not get those figures. So that is a total amount in dollars expended for missionary service of \$107,146,668.00. Just let your mind go back now to the beginning before there was a Church organized, before the Book of Mormon was published, and think how truly was the word spoken that a marvelous work and a wonder was about to come forth.

A half century ago there were comparatively few chapels in the missions owned by the Church. Today there are 410 completed in the United States, Canada, Mexico, and Hawaii, at a cost of \$8,488,431.00. There are 206 completed in foreign lands at a cost of \$4,325,335.00.

There are 142 buildings now under construction in the missions at a cost of \$6,058,450.00. Besides these mission chapels, there are thirty-three mission homes purchased at a cost of over \$1,000,000.

At the turn of the century there were forty-five stakes, with approximately 550 wards. Today there are 212 stakes with 1683 wards and 232 independent branches.

In addition to this, there are 112 seminary and institute buildings completed at a cost of \$2,788,798.00; Brigham Young University buildings, \$9,470,000.00, or a total cost of \$32,464,438.00.

Now note in the wards and stakes, although this is not directly on my theme, we have nearly 1300 chapels, completed at an original cost of \$76,196,505.00; 351 others under construction at a cost of \$34,916,707.00; a total cost for ward and stake buildings of \$111,113,205.00; or a grand total for Church buildings of \$143,577,643.00.

Here is another phase of Church work—baptisms for those who did not have a chance to hear the gospel before they died. As of December 31, 1953, there had been performed a total of 17,357,931 baptisms, and a total number of endowments of 15,095,700.

A marvelous work and a wonder!

Creditable chapels are now found in Finland, Denmark, Sweden, Norway, France, Germany, Belgium, Holland, Switzerland, and throughout the British Empire. Members in Johannesburg are waiting for plans to build a modern chapel on a very suitable lot already secured for that purpose.

On our recent tour to South America we had the pleasure of laying the cornerstone of a chapel in Montevideo, which would be a credit to any ward in the Church, with its chapel, recreation hall, and classrooms. Other sites are already chosen throughout the mission. At Durban, there will be a chapel, recreation hall, and classrooms ready for dedication some time next month.

In the fastest growing city in the world, so they told us—Sao Paulo—where the price of a lot for a chapel is almost prohibitive, the president of the mission is authorized to see what he can do to find a suitable building lot and make his recommendation for a flourishing branch in that great city of over three million.

Other branches in Brazil are calling for suitable accommodations. In the Argentine Mission we visited six chapels near Buenos Aires, in fact, in that city. Though it was merely an investigating tour, we found at each place from fifty to one hundred and fifty members waiting to greet us.

Ever since its organization, the Panama Branch in the Central American Mission has been the recipient of the hospitality of Rabbi Nathan Witkins and the members of the Jewish Church who shared their meeting accommodations with our Church members. Here an active, energetic group merit a meeting place of their own. We express appreciation of the co-operation of this Jewish group who entertained us while we were there visiting officially.

In Guatemala there is already being completed a chapel with its tile flooring and oak finish at such a reasonable cost as would make any ward in the Church envious.

Commendable progress is being made throughout Mexico in regards to furnishing suitable houses of worship.

Brethren and sisters, I cite these few conditions and references not only by way of commendation to the officers and members of these various missions, but for the purpose of calling your attention to this important question:

Fourth, if within a little more than a century this Church could achieve such success in numbers, wealth, and influence, how much more, comparatively speaking, might we accomplish within the next half century with a million and a half loyal members, with comparative prosperity attending our efforts, and with a better understanding in the minds of the intelligent, well-informed people as to the purposes and aims of the Church of Jesus Christ?

Ours is the responsibility, greater than ever before, to proclaim:

1. That the Church is divinely established by the appearance of God the Father and his Son Jesus Christ to the Prophet Joseph Smith, and that divine authority through the priesthood is given to represent Deity in establishing Christ's Church upon the earth.

2. That its assigned responsibility is to fulfill the admonition of Jesus to his Apostles to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.)

3. To proclaim peace and good will unto all mankind.

4. To exert every effort, and all means within our reach to make civil-thinking men good, good men better, and all people happier.

5. To proclaim the truth that each individual is a child of God and important in his sight; that he is entitled to freedom of thought, freedom of speech, freedom of assembly; that he has the right to worship God according to the dictates of his conscience. In this positive declaration, we imply that organizations or churches which deprive the individual of these inherent rights are not in harmony with God's will nor with his revealed word.

Finally, ours is the responsibility to make available to the tens of thousands of faithful members throughout the foreign missions the privilege of participating in the eternal nature of covenants and ceremonies.

Not counting Kirtland and Nauvoo, eight temples have been completed and are now in use, with two more under construction at a total cost of \$13,758,750.00.

One of our greatest responsibilities is to make accessible to faithful members of the Church in foreign lands suitable houses of the Lord. Tens of thousands of them are not able to come where temples are, and where they receive the blessings of the endowment, to have sealed to them their wives and their children for time and all eternity. Ours is the duty to carry the temple to them. It may not be expensive, but it will be complete, and thus will churches be built and strengthened throughout the world.

On this Sunday morning, may we demonstrate our knowledge of the reality of Christ's existence and our love for the gospel by renewed service to his Church, by greater kindness and forbearance toward our associates, and by exercising more charity for the honest in heart the world over.

In the words of President John Taylor, and radiating his same spirit, we say to the priesthood throughout the world:

"Go to every tribe and nation;
Visit every land and clime;
Sound to all the proclamation;
Tell to all the truth sublime;
That the gospel,
Does in ancient glory shine."

God give us this power and the spirit of our callings in rich abundance I pray in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA

Be "Not Ashamed of the Gospel of Christ"*

Stephen A. Richards

OF THE FIRST PRESIDENCY

I AM DEEPLY grateful to be associated with you, my dear brethren and sisters, in this great conference of the Church. In your presence I give thanks for the blessings of health and strength sufficient to enable me to participate in the cause so dear to our hearts. I thank God for the testimony and conviction which has come to me in my youth, and grown throughout the years, that he lives, that he is the Organizer and Ruler of the universe, that his Son is our Redeemer and Savior and the Lord of this earth, and that his gospel, planned in the beginning to bring to pass the immortality and eternal life of man, has been authentically restored to the earth in its fulness, after a long period of time during which its spirit and power were lost to God's children.

So grateful I am for these transcendent blessings which have come into my own life that years ago I resolved that with the Lord's help and the limited powers at my disposal I would do what I could to extend these benefactions to my fellow men, my brethren and sisters in the family of the Lord. With such a purpose in mind, I have selected a text today, which after the most inspiring addresses which have taken place not only at this session but also at the Church of the Air session, I would think to be substantially unnecessary, and yet which I fear in the interest of some at least, may with propriety be called to your attention. I have in mind the preface to the famous definition of the gospel which Paul gave to us years and years ago, in the following well-known words: "... I am not ashamed of the gospel of Christ." (Romans 1:16.) I am induced to dwell upon these words through the observations which I have made for many years pertinent to the conduct of men and women both within and without the Church. I have remarked on previous occasions that Paul must have been inspired, as he gave his definition of the gospel, to look down through the ages of men and with prophetic vision fathom the reasoning, the philosophies, and the dispositions of men of all ages. Not only was his preface justified on the premise of vision and understanding, but it also conformed to the words of the Master himself, when, at the conclusion of his sermon after feeding the multitude, he uttered these portentous words: "Whoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall

the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

Why should men be ashamed of the gospel of Christ? It is conceivable that many may not be converted and have faith sufficient to accept the divinity of the Lord Jesus and the efficacy of his gospel, but having once had assurance of his reality and the blessings which flow therefrom, why are they so hesitant in the acknowledgment of his goodness and merciful consideration for them? I don't know that I am competent to point out the psychological basis for this state of mind, but I doubt that a psychologist is needed to understand some of the factors that contribute to it.

Undoubtedly one of the factors is pride; I think a false pride, which induces a sense of fear, nearly always without justification, that a confession of religious faith will make for loss of prestige and standing among a certain class of associates. There is sometimes fear that ridicule will follow such an acknowledgment, and of course no one likes to be ridiculed because that is great injury to pride and self-esteem and hard to take.

There are some who may regard the acknowledgment of spiritual power as a stigma of weakness, that the humility which is essential to the acceptance of divine power is incompatible with strength of manhood and self-determination. That was in large measure the doctrine of Hitler and is today the philosophy of Communism. I hope there are not many who adopt such a philosophy of life.

There are some who seem to feel that their liberties are circumscribed by the acceptance and acknowledgment of spiritual forces and that they are much freer and better off to make no profession of faith whatever. Considered in the light of a deterrent to wrongdoing, perhaps they are right, but such a concept is really an abandonment of the underlying principles of righteousness and good character.

Then there are those, constituting perhaps the largest portion of that group within the Church who seem ashamed of the gospel of Christ, who are just too weak to stand up under all circumstances and conditions for the right and the truth as they know it to be. Some of these are our so-called intellectuals, who persuade themselves that they suffer something of a loss of caste in the sophisticated world in which they move by plain, unequivocal acknowledgment of the Lord's supremacy and our dependence on him. How they come to persuade themselves that a lesser order

of intelligence is required to comprehend and acquire the eternal and transcendently beautiful and vital truths and concepts of life, human behavior and destiny coming through revelation, than the findings of science, I do not understand. Both are important, all a part of God's wise provision for humanity. Why disparage either?

There is one type of thinking with which I have some sympathy, and that is for the man who is hesitant to make professions who has not acquired the strength to live up to them. He falls, however, not so much in the category of those ashamed of the gospel as of those who have not had sufficient conviction of the truth to bring to them mastery of themselves and their habits.

Now while I may not have pointed out all of the factors and circumstances which give rise to this state of being ashamed of the gospel, I should like to pass to the more important and positive aspects of my theme by asking the comprehensive question, "What is there about the gospel of Christ to be ashamed of?"

The gospel of Christ is revelation. The Savior himself was a revelation, coming to earth to reveal to men in the flesh the Father, his personality and his attributes. Christ himself was in no sense an outgrowth of his times and environment. He came in shocking contrast to the philosophies and practices prevailing at the time, as is being pointed out so impressively by our current speaker [Hugh Nibley] on the Sunday evening radio hour of the Church. The gospel was restored in the latter days through revelation. Few people acquainted with the life and history of the Prophet Joseph Smith, and the circumstances under which the restoration took place, will honestly contend that the great work he initiated could have come about on his own initiative and personal capabilities. Revelation is the foundation of the gospel of Christ. Why be ashamed of it? Would it make anybody happier to ascribe the origin of the gospel to the rationalizing of men? Such a position would surely rob it of its authority and vitality. Why should any Christian wish to do that? He may not be a Christian. That is within his right of election, but if he is a Christian, how can he be ashamed of revelation?

Priesthood is an essential component of the gospel plan. Why should men be ashamed of the priesthood? In granting the priesthood to man, the Lord has dignified and honored him as perhaps he could have done in no other way. The priesthood is the power by which the worlds were created, and is "... without beginning of days or end of years." (Alma 13:7.) It is the specific delegation of the authority of the Lord to administer the ordinances of the holy gospel, and it is the requisite investiture of a man to receive his highest reward in the life to come. It is the kindest, most charitable, most considerate and merciful power and authority ever described in all literature. It tempers and sweetens the life of him who

(Continued on following page)

*Address delivered at the Sunday morning session, April 4, 1954.

President Stephen L Richards *Continued*

holds it and blesses the lives of those to whom he ministers. It is the perfect plan of service to humankind because within its province come the greatest of all blessings to man and woman. Why should any man be ashamed of this precious endowment? If he had a commission from political authority, he would probably boast of it. I speak to my own brethren when I ask them how they justify themselves in speaking lightly of this sacred and divine blessing which has come into their lives. There are men, I know, and I hope I won't offend by mentioning them as a class, who have flippantly joked about the priesthood most of their lives. Some of these men, like myself, are reaching an age where life's expectancy is not too long. Out of my friendship for them, I ask them to repent before it is too late.

I mention next the wisdom which the gospel of Christ brings to us about the human body, its status and its care. We are indebted to science, and the great men of research, for the development of much knowledge concerning the human body. I pay sincere tribute to those who have contributed so much to our health, our comfort, and our longevity. I believe that there will be unfolded to these devoted men of science many more of nature's secrets to combat dread diseases, to free men for a larger measure of usefulness in the world. But science has not discovered the secret of life itself, its beginnings and its purposes. The gospel of Christ has disclosed that information. It has told us in plainness of our beginnings as spirit children of the Father, of our coming to earth to take on mortal bodies, of our probation here, and our destiny, if we so elect, to win high places on our return to the Father in the eternities to come. Our bodies, thus housing the eternal spirit, take on a glorified spiritual concept which science cannot give them. Out of that concept we come to know that we cannot desecrate the body with impurity, and without offering affront to him who made provision for us to have it. It follows that we cannot take poisons into it, or otherwise abuse it, without injury to our own self-respect and without great ingratitude. What an incentive to health and cleanliness of life this lofty concept is! In their major aspects the demonstrations of science in the last hundred years have tended to confirm the wisdom of the Word of Wisdom, a product of the gospel of Christ. Where is the thoughtful man or woman who is ashamed of this exalted concept of the human body?

In the society of men it is pretty generally acknowledged that there is no greater establishment than that of the home. Families are the component units in communities and nations, and thoughtful people the world over assert that if all could be right with the homes of the people, the progress of civilization would be assured. Next to its witness for the supremacy of one God

and the coming forth of his Son, perhaps the greatest contribution emanating from the holy Bible is its historical and doctrinal support for the unity of the family in the patriarchal order. From the beginning man and woman were to cleave together. Marriage has been ordained of God, and sons and daughters commanded to honor their fathers and their mothers. All of the earlier pronouncements concerning marriage and family ties set forth in the ancient scriptures were adopted by and incorporated into the gospel of Christ. Revelations given with the restoration of the gospel in the latter days have expanded man's understanding of this all-important relationship. The wedlock of a man and woman has been given a significance never before mentioned in all Christian literature, although undoubtedly wished for and hoped for by countless thousands who passed away before the new revelation came. I say wished for and hoped for because I feel sure that Christian men and women of firm faith in immortality have always longed and prayed for the reunion of their families in the hereafter. Well, that assurance came with the restored gospel of Christ and the authority of the Holy Priesthood, under whose power men and women were no more united in marriage until "death doth them part," but they were sealed together with bonds that persist in holy matrimony for time and for all eternity, and into the marriage covenant so established came their children to belong to them forever and forever. What a satisfaction to the true lover of home and family! What a consolation in times of sad earthly partings! What a hope and faith to live for!

I wish that all loving husbands and wives, fathers and mothers, who have lived in the past and who live at present, could enjoy the peace, satisfaction, and encouragement that this great doctrine of the Church of Jesus Christ brings. How can one be ashamed of this exalting principle of life and salvation? Is one ashamed of it when he or she prefers a wedding in a church with elaborate, costly, and showy pageantry designed for social prestige, to the simple, quiet, sequestered, meaningful, sacred service performed in the temple of God? Is she ashamed of the gospel of Christ when she declines to yield to the requirements of modesty and appropriateness in dress for the sacred temple ceremonies? Is he ashamed of the gospel when he cannot muster the courage and strength to forsake a personal habit incompatible with the life which is contemplated for the participants in the holy order of matrimony? O my young friends, who contemplate selecting partners for life, I entreat you, be not ashamed of the gospel of Christ. Avail yourselves of the great and beautiful privileges it offers to you. If you do, a rich happiness will come into your lives that will far exceed any slight deprivation you may

think you suffer in obtaining the promised blessings.

We live in a world where good men pray for brotherhood and peace. I am sure that to many their prayers seem in vain. So many years have passed since there was a measure of good feeling among nations that we have mostly forgotten that it ever existed and despair that it ever may be. Only the Lord knows what the future holds in store. We as a people are resigned to the acceptance of his will and purposes. I think, however, it is not displeasing to him for us to pray and hope for peace, and certainly it is not out of order for his Church to endeavor to lay the foundations for peace. It has been made known to us through revelation that a lasting peace can come only through righteousness and brotherhood. So long as the adversary of light and truth is able to lead his followers in rebellion against God and the gospel of Christ, so long will there be conflict in the world.

I am not one who believes that that conflict will never cease, for I have faith in the triumph of truth and of God's plans. His eternal plans are laid out for us in the gospel of Christ, and however much stress statesmen and men of the world lay on other formulas, true Christians know that conformity to the plans of the gospel alone will bring enduring peace. The gospel provides us with full understanding of all the requisites. It tells us that first there must be recognition of the supremacy of and love of God the Father, and secondly, that man recognizing himself as a son of God must love his fellow man. These are the basic requirements, but we are given innumerable instructions as to how to implement them.

His Church has been set up in the earth as a tangible institution to foster and encompass the divinely appointed society in which men may live. This government is under the jurisdiction of appointed servants in the Holy Priesthood, who are authorized to give counsel and make decisions in the operation of the Church. The society itself is founded upon the fundamental principle and assumption that individual salvation here and hereafter is acquired through our Savior by individual good living in compliance with the laws and ordinances of the gospel. The over-all function of the Church is to bless its members and all of God's children. All of its purposes are altruistic and Christlike. It constitutes his kingdom set up in the earth to fulfill the high destiny he has set for it. All of its agencies strive through devoted leadership and faithful members to reach these great ends.

It endeavors to create a brotherhood among men in fraternities of the priesthood who exemplify the oneness for which he prayed with his own disciples before his departure. This fraternity sufficiently extended in the world will bring peace. To bring peace to the human soul and all mankind is a major objective of the gospel of Christ. Who is ashamed of this noble aspiration? Who is ashamed to be identified with

THE IMPROVEMENT ERA

"Our Bible"*

John Reuben Clark Jr.

OF THE FIRST PRESIDENCY

I HAVE thought I might appropriately talk today about our Bible. What I want to say is of a technical and controversial nature, and I have written it out so that I might be sure to say what I want to say. What I shall say will have primary application to the New Testament.

As of today and outside the Roman world, which uses the Latin text, there are two principal Greek texts of the Bible used for English translation. We are today interested only in the text of the New Testament. The first of these is the "Byzantine" Greek text. Our King James Version is a translation of this text. The second is the "Alexandrian" text (as identified by some scholars), which is the controlling text of the translation found in the Revised Versions of the last three quarters of a century. There is a popular impression that these Revised Versions are merely corrected translations of the "Byzantine" Greek text. This is not the fact. Of these Revised Versions, the first appeared in 1881 (a British Version with American participation), the second in 1901 (an American Version, largely a duplication of the 1881 revision), and the third in 1946-1952 (an amended American Version). In all these translations the "Alexandrian" Greek text controlled in certain great essentials.

The title page of the latest revision—the Revised Standard Version (New Testament, 1946)—in common with the other revisions, is not so fully revealing as it might be. As each of the others, it carries the impression that this is a further revision of the King James Version, whereas in fact it is rather a revision of the earlier revisions.

The "Byzantine" Greek text, which in translation is our Bible, the King James Version, is said to have been the generally accepted text in all non-Roman Christendom from the last half of the fourth century, till the middle of the last century.

This King James or Authorized Version, "as far as it is translated correctly," has been the version accepted by this Church since it was organized. The Prophet Joseph Smith undertook, under the inspiration of the Lord, to make a revision of the Bible—not a translation. This work was never completed, except as to certain portions appearing in the Pearl of Great Price. Since the work was not completed, the Church has never formally adopted it, save as to the parts in the Pearl of Great Price.

At this point, it ought to be observed that Bible critics may, for our purpose, be placed in two schools—Extreme Textualists and Sound or High Textualists.

The Extreme Textualists rule out the whole of the so-called miraculous elements of the Gospels—those events which lie outside the range of known laws of nature (as understood by these Textualists)—and brand all these elements as myths, legends, popular exaggeration, symbolism, allegory. One scholar has measured their thesis as follows: "The Gospels, as manipulated by the uncertain methods of this sort of criticism, seem capable of yielding a picture of any sort of Jesus that the critic desires." (Hastings, *Encyclopedia*, vol. 4, p. 320a—1928.)

The Sound or High Textualists admit the miraculous element but seem sometimes to treat it somewhat gingerly.

We have now to do with the Extreme Textualists, in considering these various

revisions of 1881-1885, 1900-1901, and 1946-1952.

Before going farther it might be well briefly to note that, out of over four thousand known Greek manuscripts (in large part fragments), the Extreme Textualists pin their faith primarily to two Greek Codices, Sinaiticus (discovered in a convent on Mt. Sinai by Tischendorf in 1844) and Vaticanus (brought to the Vatican at Rome as early as 1481). These are claimed to be the two oldest known vellum manuscripts. Tischendorf exploited Sinaiticus; Westcott and Hort, Vaticanus, using Sinaiticus as a supporting text, along with Alexandrinus, sent as a gift from the Patriarch of Constantinople to Charles I of England in the year 1628. Westcott and Hort prepared a new Greek text from these and a few others that supported their readings (principally C and D). A third primary source of recent criticism is the Chester Beatty Papyrus—in Greek—discovered in 1931 in Egypt. These have been exploited by Dr. Kenyon who affirms they are "the most important Biblical discovery since that of the Codex Sinaiticus" (Tischendorf). Thus first Tischendorf, then Westcott and Hort, then Kenyon have each had his favorite manuscripts which each interprets and uses to the maximum to develop in text form his Extreme Textualist views.

The Byzantine Greek text—which is the basis of our King James Version, and the Sinaiticus—Vaticanus text existed side by side apparently for almost the first eight hundred years; they appear to have been in virtual competition. Then the church as a whole adopted the Byzantine text which became the ruling text from that time till the challenge of

(Continued on following page)

President Stephen L Richards *Continued*

such a lofty cause? I wish I could answer: Few Christians and none within the Church of Jesus Christ. I am afraid that answer would not be accurate, but I express the earnest hope that as the years go by and the designs and purposes of the Lord become more apparent, the number of those who are ashamed of the gospel of Christ will rapidly diminish. I take the liberty of holding out a promise to Christian men everywhere and to their wives and

children: If you will develop within yourselves a deeper appreciation for the benefactions coming into your lives through the ministry and gospel of our Lord, and if you will more freely acknowledge in the presence of all men his divine Lordship of the earth, a measure of peace and happiness will come into your hearts and souls which will enrich your lives, and the lives of countless others, and God will bless you and make you happy.

Then too, my brethren and sisters in the Church and kingdom of our Lord, I make this solemn declaration: If you are never ashamed of the gospel

of Christ, if you will always pray to him and never defame his sacred name, if you will never make light of the Holy Priesthood and the ceremonies and ordinances of the gospel, a spirit of rebellion will never come into your hearts. Your confidence in the leadership of the Church will grow and increase. Your relationships with your brethren and sisters will become more tender and sweet. You will grow in faith and in good works, and when your life's mission has been completed and you go hence to your reward, the Savior will greet you, as he has promised, with those glorious words, "I am not ashamed of you."

May that be our lot, I humbly pray in the name of Jesus. Amen.

*This is the complete text from which President Clark gave his conference address in the Sunday afternoon session, April 4, 1954. Because of lack of time in the conference, he omitted parts and summarized parts of the text as printed here.

in the middle of the last century. During all this time, the Roman Church had its own Latin text—that developed into the Vulgate.

Modern criticism made its appearance about the middle of the 1700s. Once begun, it steadily increased as time went on. At first it related primarily to the Old Testament; then the New Testament became involved, and while the whole Byzantine text—the Textus Receptus (in translation, the King James Version)—was brought under fire, the chief objective of the Extreme Textualist attack became the Gospels. By the end of the first quarter of the 1800s, the warfare against the “Byzantine” text was open, vicious, and unrelenting. It must be remembered that the attack of the Extreme Textualists pivoted upon the personality and character of Jesus of Nazareth and the accuracy and truth of his teachings, doctrines, and works.

For the first three Christian centuries, and following Simon the Sorcerer (whom Peter scathingly execrated for seeking to buy the Holy Ghost with gold—see Acts 8:17ff, heretics and heresies, great and small, sought to distort or wipe out the recognition of Jesus as Christ. Time buried the heretics and most of the heresies. But one heresy lived on, appearing now and again in the flowing centuries, usually in the dark corners of ecclesiastical discussions, but sometimes in the open. I refer to Arianism that nearly wrecked the Christian Church in the time of Constantine. It is an obscure and shifting doctrine that, shortly put, and in general terms, denies Godhood to the Christ. (Robertson, *History*, Vol. I, pp. 385 ff.; Hastings, *Encyclopedia*, sub voce “Arianism”; Neander, *History*, Vol. II, pp. 403 ff.; Schaff, *History of the Christian Church*, Vol. III, p. 620.)

While not now paraded, the doctrine lies behind the thinking and groupings of those Bible critics who are witted together as Extreme Textualists. To this group (as already intimated) must be charged the Bible revisions of the last three quarters of a century—the British, which the great body of the Christian Church refused to accept; the American, which had no better reception; and the recent (1946-1952) American revision (Revised Standard Version), which perpetuates the unacceptable changes of the two earlier revisions. The Greek manuscripts relied upon by the Extreme Textualists seem all to be tainted with Arianism, which had its birth in Alexandria, from which the text gets its name, *Alexandrian*.

The translation found in these various revisions, contains, on the one hand, many passages that in effect voice Arian or near-Arian concepts, and, on the other hand, omits many passages that contradict Arian doctrines. It is affirmed that the changes they have made run into thousands—5337 in the Greek text and 36,191 in the English translation. In a recent magazine, Allen Wikgren is

quoted as having observed in *The Interpreter's Bible*, that of “some 180,000 words in the New Testament, alterations amounted to an estimated 30,000, or an average of 4½ per verse.”

For a century and a quarter, the Church of Jesus Christ of Latter-day Saints has declared the King James Version of the Bible to be the word of God, with a reservation as to incorrect translations of the Greek text on which it was based. The Inspired Version of the Prophet, so far as finished, supports the King James Version in all essentials on this point of the Godhood of Jesus the Christ. With our belief in Jesus as the Son of God, the Only Begotten, this Church cannot accept any version that takes from Jesus the Christ any attribute of Godhood.

I shall call attention to a very few only (some sixteen) of the thousands of new renderings in these revisions, particularly the latest—the Revised Standard Version. They will show that this Church cannot accept any of these versions as setting forth the true record of God's word to men.

LITERATURE OF THE NEW TESTAMENT

In the first place, I must note that one of the virtues claimed by the Revisionists for their new work is that it consciously and deliberately sets about to destroy the New Testament as a book of supreme classic literature. They have fairly well succeeded. They say the English of the King James Version is of too much beauty and elegance, is in English too majestic and lofty for the writings of New Testament times. I merely ask, could any language be too great, too elegant, too beautiful, too lofty, to record the doings and sayings of Jesus of Nazareth, the Christ?

ELIMINATION OF WORD “MIRACLE”

I have already noted that the Extreme Textualists rule out the whole of the so-called miraculous element of the New Testament and brand them as myths, legends, popular exaggeration, symbolism, allegory. To further this thesis of theirs, they have eliminated the word *miracle* whenever it occurs in the New Testament (except in some half dozen places) and have substituted for the word *miracle* the word *sign*. A *miracle* may be a *sign*, but a *sign* is not necessarily a *miracle*. This attempt to discredit or destroy miracles by changing the name we give to them seems puerile, yet over the years, if not corrected, it would leave its effect. We Latter-day Saints know that Jesus did perform miracles, that his ancient Apostles performed them, and that through the exercise of the Holy Priesthood after the order of the Son of God, those duly authorized perform miracles today. This is our testimony to the world. We cannot accept a Bible text that would take the miraculous out of our lives. This manipulation is a prop for Arianism.

In this connection it should be noted that the Revisionists have so manipulated the account of the birth of Jesus, as recorded in Matthew, as to give ground for the contention that the virgin birth of Jesus is a myth. Matthew in our Bible says—speaking about Joseph: “And knew her not till she had brought forth her firstborn son.”

The Inspired Version follows the King James Version.

The Revised Standard Version reads: “But knew her not until she had borne a son,” which opens the door for a contention regarding Mary's virginity. We can admit no question on this point, which was made certain in the great vision to Nephi. (See 1 Nephi 11:18 ff.) The overwhelming Greek Manuscript authority (there are more than 4000 of them, mostly fragments) sustains the King James Version. This is a change that tends to take away the Christian concept of the birth of Jesus. This bends toward Arianism.

MESSAGE OF THE HEAVENLY HOST (Luke 2:14.)

In the King James Version, the message of the heavenly host to the shepherds, reads: “Glory to God in the highest, and on earth peace, good will toward men.” The Inspired Version follows, without essential change, the King James Version. The Revisionists have changed this to read: “Glory to God in the highest, and on earth peace among men with whom he is pleased!” Obviously, the Revisionists have changed the sense and scope of the message from a greeting and blessing to all men, to a message to a restricted few. Christ's mission was for all men. Scholars affirm this change first comes into view in the second century and disappears in the fifth. We cannot accept this mutilation.

“THE SON OF GOD” (Mark 1:1.)

Mark's opening sentence in the King James Version reads thus: “The beginning of the gospel of Jesus Christ, the Son of God.” The Inspired Version follows the King James. So do the Revised Versions, but the Revisionists have a marginal note that casts doubt upon the phrase, “The Son of God,” by noting that some authorities omit these words, but they do not tell us that these words are said to be all but universally recognized in the manuscripts and the writings of the Fathers. At best, this doubt-raising marginal note,* unexplained, carries to the uninformed the idea that he has a legitimate choice whether he will accept or

*Dr. Scrivener, who was one of the scholars who made the Revised Version of 1881 and carried the Greek text through the press (he and Dr. Hort are characterized by Dr. Kenyon as “the two most learned textual critics then alive”—1881), made, in his great work, *A Plain Introduction to the Criticism of the New Testament* (3rd edition, 1883), the following observations about these marginal readings: “. . . the various readings recorded in the margin are nothing better than rejected readings, deliberately refused a place in the text, and set in the margin, if sometimes too lightly, yet always in a spirit of fairness the unlearned reader of Holy Scripture.” (Preface, p. ix.)

reject these words. There is, on the record, no chance for a justifiable choice. Here is an Arianism.

CHRIST THE CREATOR (John 1:3-4.)

In the King James Version John declares: "All things were made by him; and without him was not any thing made that was made. 'In him was life; and the life was the light of men.'" The Revised Standard Version substitutes *through for by* in the phrase *made by him*. The Inspired Version of the Prophet Joseph follows the King James Version in part, with a different rendering for the fourth verse: "In him was the gospel, and the gospel was the life, and the life was the light of men."

But the Revisionists have cast a doubt on these passages by a marginal note which adds an alternative reading which omits and contracts the passage to read: "Without him was not anything made. That which has been made was life in him." Scholars affirm that this is a known perversion brought in by the Gnostics in the second century. It is an heretical change.

This is another omission and change affecting the dignity and personality of Christ.

THE SON OF MAN WHICH IS IN HEAVEN (John 3:13.)

John quotes Jesus as saying to Nicodemus:

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." The Inspired Version follows the King James Version. The British revision of the 1880's and the American Standard Version (1900-01) print the passage substantially as in the King James Version, but add a note which says: "Many ancient authorities omit *who is in heaven*." However, the latest American revision (the Revised Standard Version) leaves these words out of the text and adds a note: "Other ancient authorities add *who is in heaven*." That is, here, as in other places, the doubt cast in the earlier revisions is made a certainty in this last revision, and the King James text is relegated to a note. Yet scholars tell us that the omitted words are found in every Greek manuscript in the world except five, in the Latin, Syriac, and other versions in number totaling ten, and in the works of thirty-eight Fathers, and are recognized by certain Extreme Textualists as "quite above suspicion." Here again is a change of Arian type, tending to belittle Jesus. We of the Church cannot accept this alteration.

THE LORD'S PRAYER (Matt. 6:9-13; Luke 11:2-4.)

In his great Sermon on the Mount, Jesus taught the multitude how to pray, having warned them against praying in vain repetitions as the heathen do, who "think that they shall be heard for their much speaking," because, said he, "your Father knoweth what things ye have need of, before ye ask him."

Every Sunday School child knows, or should know, the Lord's Prayer found in our Bible. I shall not repeat it. I will repeat the form found in the last revision (the Revised Standard Version):

"Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil."

The British and first American revisions said, "but deliver us from the evil one," and there was a further slight difference between the two earlier texts.

We miss from the foregoing those great sanctifying words that ended the prayer: "For thine is the kingdom, and the power, and the glory, for ever. Amen,"—found in our Bible.

A marginal note in the earlier versions reads substantially as in the latest version: "Other authorities, some ancient, add, in some form, *For thine is the kingdom and the power and the glory, forever. Amen.*"

Thus was eliminated from the Lord's Prayer that great commitment made by the Only Begotten in the Council of Heaven, as he countered the proposal of Satan, the record quoting the Father, "But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever." (Moses 4:2.)

The prayer as given in Luke has been considerably tampered with.

Scholars affirm the changes made in these prayers stem from the pen of Marcion, the heretic of almost 1800 years ago. The reliance for these changes is placed in the five manuscripts (out of the 4000) adopted by the Extreme Textualists and scholars say these greatly disagree as among themselves on this point.

The Church cannot accept a text so constructed, eliminating fundamental principles, as against the King James Version, supported, as it is here, by the Inspired Version.

THE INSTITUTION OF THE SACRAMENT (Luke 22:19-20.)

During the Last Supper in the Upper Chamber, Jesus instituted the sacrament. Luke's account thereof is as follows:

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

The British Revised Version text was in substance the same, but a marginal note said: "Some ancient authorities omit *which is given for you*" (following body) and "*which is poured out for you*" (following blood). (The King James Version says, "*which is shed for you.*")

The account in the last revision—the Revised Standard Version—reads: "And he took bread, and when he had given thanks he broke it and gave it to them, saying, 'This is my body . . .'" so omitting the final sentence regarding the atoning blood.

Here again the doubt that was cast in the first revisions by a marginal note, becomes in the latest revision the actual text, while the King James Version text becomes a marginal note introduced by the words: "Other ancient authorities add . . ." (quoting).

Thus the latest revision practically completely eliminates from Luke's account of the institution of the sacrament, the portion dealing with the atoning blood.

The accounts given in Matthew (26:26-29) and in Mark (14:22-25) are not substantially changed in the revisions from the account given in the King James Version. But this leaves the record where, so far as the general reader knows, he may make a choice.

We of the Church cannot go along with a text that thus deals with the elemental principle of Christianity. This, too, tends to Arianism.

CASTING OUT EVIL SPIRITS (Matt. 17:21.)

The King James Version records in Matthew that when the disciples questioned why they could not cast out an evil spirit from one afflicted, Jesus, having cast out the evil spirit, replied: "Howbeit this kind goeth not out but by prayer and fasting."

This declaration of Matthew is omitted in all the revisions (including the latest), with a marginal note reading: "Other ancient authorities insert verse 21, '*But this kind never comes out except by prayer and fasting.*'" This elimination has been made notwithstanding scholars say that, as of the time of the first revision (1881) it is vouched for by every known uncial manuscript (manuscripts written in capital letters) but two, by every known cursive (manuscripts written in a running hand) but one, by the Latin and other versions, and by the ancient Fathers.

The account of the same incident in Mark (9:14-29) is substantially as in the King James Version, except that the phrase, "and fasting," is omitted, with a marginal note giving the usual information about "Other ancient authorities add *and fasting.*"

The Inspired Version follows the King James Version.

Here again the uninformed reader is led to believe he is justified in a choice, though in reality there is no justification for a choice. Fasting is an essential element in the exercise of spiritual powers.

THE SON OF MAN IS COME TO SAVE (Matt 18:11.)

Introducing his parable of the lost sheep as recorded in Matthew, Jesus said, as recorded in the King James Version:

(Continued on following page)

"For the Son of man is come to save that which was lost."

The revisions omit this verse entirely from their text, but insert a marginal note in their conventional form, varied slightly in the latest revision—"The Revised Standard Version—"Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.*"

This verse has been eliminated, notwithstanding scholars tell us that, as of 1881, it was attested by every known uncial manuscript except three, by every known cursive except three, by the Latin and other versions, and by the early Fathers. The Universal Eastern Church has read it in their churches from the beginning.

Here also the uninformed reader feels, without justification, that he has a choice as to whether Jesus did or did not say this.

The Inspired Version of the Prophet follows the King James Version.

The omission of this verse seems clearly in the interest of the Arian doctrine.

Our Church could not accept this elimination.

THE AGONY IN THE GARDEN AND THE MINISTERING ANGEL (Luke 22:43-44.)

In Luke's record of Jesus in the Garden of Gethsemane, he states Jesus prayed:

"42. Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.

"43. And there appeared an angel unto him from heaven, strengthening him.

"44. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

All the revisions print these verses substantially as in the King James Version, but add their doubt-raising marginal note, in their conventional form: "Many ancient authorities omit ver. 43, 44,"—the verses regarding the strengthening angel and sweat of blood.

These two verses contain our sole record of this event found in the New Testament. Scholars affirm that as of 1881, these verses were witnessed by "*the whole body of the Manuscripts, uncial as well as cursive, and by every ancient Version,*" and by "*upwards of forty famous personages from every part of ancient Christendom,*" including the Fathers, "fourteen of them being as old,—some of them, a great deal older,—than our oldest MSS."

The justification offered for casting a doubt upon them is that they are "*an early Western interpolation, . . . a fragment from the Traditions, written or oral, . . . an 'evangelic Tradition,' therefore, 'rescued from oblivion by the Scribes of the second century.'*"

The Inspired Version, with a slight, unimportant change, follows the King James Version. Furthermore, the question is settled for us by modern revelation, for King Benjamin predicted this

specific suffering (Mosiah 3:7) and the Lord himself recounted it in a revelation to the Prophet Joseph. (D. & C. 19:18.)

We cannot accept the elimination of any part of the record of this great moment of almost unbearable agony.

THE WORDS ON THE CROSS (Luke 23:34.)

After Jesus had been nailed to the cross, and it had been planted in the ground, Jesus prayed: "Father, forgive them; for they know not what they do."

All the revisions print these words, but add the customary doubt-raising marginal note, "Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*"

Scholars writing in 1881 say: "And yet these words are found in *every known uncial and in every known cursive Copy*, except four; besides being found in *every ancient Version*," and upwards of forty of the Fathers, beginning with Irenaeus of the second century.

No other prayer offered by Jesus on earth brings us closer to his divinity than this plea for his crucifiers.

The Inspired Version of the Prophet gives the reading of the King James Version, but inserts in brackets following the words, "*for they know not what they do,*" the words, "*(Meaning the soldiers who crucified him.)*"

CHRIST'S SALUTATION TO THE APOSTLES IN THE UPPER CHAMBER (Luke 24:36.)

Luke's account in the King James Version reads, as to the appearance of Christ in the Upper Chamber the night following the morning of the resurrection: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

The Revised Versions (British, 1881, and American, 1901) print, but cast doubt upon the phrase, "and saith unto them, Peace be unto you," with a note reading, "Some ancient authorities omit *and saith unto them, Peace be unto you.*"

In this passage in the latest revision (the Revised Standard Version), the Revisionists have again made good the doubt raised in the earlier revisions and have entirely omitted the phrase from the printed text, and print a marginal note: "Other ancient authorities add *and said to them, 'Peace to you!'*"

Yet our scholar of 1881 affirms: "And yet the precious words (*and saith unto them, Peace be unto you*) are vouched for by 18 uncials (with Aleph A B at their head), and *every known cursive copy of the Gospels*: by all the Versions; and (as before) by Eusebius,—and Ambrose,—by Chrysostom,—and Cyril,—and Augustine."

The Inspired Version expands the King James Version but does not in any way destroy the essential elements of the record.

We of the Church cannot surrender this passage.

In his account, Luke follows the salutation, "Peace be unto you," with a passage reading as follows, in the King James Version: "And when he had thus spoken, he shewed them his hands and his feet."

The earlier revisions (British, 1881, American, 1901) add to this passage a marginal note (though printing the verse in their text): "Some ancient authorities omit ver. 40."

Once more, the latest revision—the Revised Standard Version—makes good the doubt raised in the earlier revisions, and omits this passage from the text and adds a marginal note reading: "Other ancient authorities add verse 40, *And when he had said this, he showed them his hands and his feet.*"

Again the doubt cast by the earlier revisions has become the ruling text.

Our collator of the 1880's comments that the words are found in eighteen uncials, beginning with Aleph A B; in every known cursive; in all the ancient versions, and he names ten of the earlier Fathers who quote them.

The Inspired Version follows the King James Version in this passage.

This record regarding the resurrected body of Jesus is of the last importance. We cannot suffer the loss of this incident, nor admit a doubt on its testimony.

CONJECTURAL EMENDATIONS

Bishop Westcott and Doctor Hort, in their own built Greek text of the New Testament, introduced a number of changes—additions and omissions—for which they adduced no authority whatever. A very learned collator declares that these *conjectural emendations* are "destitute not only of historical foundation, but of all probability, resulting from the internal goodness of the Text which its adoption would force upon us." Another collator likens the claims urged for these *emendations* as equivalent to a claim of revelation, and says: "If these distinguished Professors have enjoyed a Revelation as to what the Evangelists actually wrote, they would do well to acquaint the world with the fact at the earliest possible moment. If, on the contrary, they are merely relying on their own inner consciousness for the power of divining the truth of Scripture at a glance,—they must be prepared to find their decrees treated with the contumely which is due to imposture, of whatever kind."

The Revisionists responsible for the Revised Standard Version—the latest revision—rather plume themselves upon the fact that they have kept but one "conjectural emendation" offered by Westcott and Hort. This is not quite accurate, but that point is immaterial. The *emendation* they affirm they retain is Jude 5.

The King James Version reads: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

"6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

The particular phrase of interest to the Latter-day Saint is found in verse 6—"the angels which kept not their first estate."

The English revision (1881) proposed:

"5. Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. 6. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day."

The American Version (1901) was identical save for two words: how is omitted before "that the Lord," and which is changed to that after "angels."

The Inspired Version of the Prophet Joseph follows the King James Version.

The Revised Standard Version—which retains Westcott and Hort's conjectural emendation—reads:

"5. Now I desire to remind you, though you were once for all fully informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe. 6. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day."

No one with an understanding of the great truths announced in Abraham 3, would have eliminated "first estate." The expression "nether gloom" may be good mythology (we do not know), but it does not describe any Christian concept.

This emendation sufficiently establishes the unreliability of the Revised Standard Version, so far as the Latter-day Saints are concerned.

We shall consider one more omission, perhaps the largest individual omission made in all the text, and certainly among the most important—

THE LAST TWELVE VERSES OF MARK (Mark 16:9-20.)

These tell that Christ first appeared to Mary Magdalene, who reported to the disciples, but they believed not; then of the appearance of Jesus to the two disciples on the way to Emmaus, who reported to the disciples, who still believed not; then of the appearance to the eleven who sat at meat, whom he reproved for their unbelief and hardness of heart, and then commissioned them to go into all the world and preach the gospel, telling them of the signs that would follow the believer, with their powers to heal the sick; and finally of Christ's ascension into heaven sitting on the right hand of God, with the disciples scattering to preach to the people, "the Lord working with them, and confirming the word with signs following."

It is in this section of Mark that there occurs that passage quoted by President

McKay this morning, "Go ye into all the world, and preach the gospel to every creature."

The earlier Revised Versions (British, 1881, American, 1901) print these passages as part of the text, but leave extra space between verses 8 and 9 of the text, so suggesting that something is wrong. They add this marginal note: "The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel."

The Revised Standard Version (again making the earlier doubt cast a near certainty in their text), omits these verses (Mark 16:9-20) from the text and prints them as a marginal note, beginning: "Other texts and versions add as 16:9-20 the following passage:" Then follow the verses named.

One collator (1881) says these verses "are recognized by every one of the Versions," are "attested by every known Copy, except two of bad character: by a mighty chorus of Fathers: by the unflinching Tradition of the Church universal." And a second collator of the same era affirms that he defends these verses "without the slightest misgiving." Referring to the first noted collator, the second one says that the first "has now thrown a stream of light upon the controversy" in a tone of "one who is conscious of having triumphantly maintained a cause which is very precious to him."

The elimination of these last twelve verses of Mark would undoubtedly add comfort to the Arians. If this whole record could be discredited, their cause would be that much advanced. It is gratifying to note that the great scholar Scrivener thought his contemporary Burgon had successfully established their authenticity.

It is not opportune now to discuss almost innumerable instances from among the thousands of changes by the Revisionists. Many, many of them are on a par with those we have mentioned. Enough has been said to show that the Latter-day Saints may not safely accept the latest revision as containing for them the word of our Heavenly Father for his children, nor a dependable record of the work and mission of our Lord Jesus Christ. We must cling to the text that has guided us for a century and a quarter.

We will close by quoting a few sentences from Dr. Kenyon, who seems more than any other to be today, the leader of the Extreme Textualists—to be looked up to by the rest—and who is

more tolerant of contrary opinions than some others. In the concluding paragraphs of his book, *Our Bible and the Ancient Manuscripts* (1948), he discusses the Revised Versions as compared with the King James Version, and while never surrendering the claim of superiority for the revisions, he does yield these concessions:

"More than fifty years have now passed since the publication of the Revised Version [British], and the dust of the original controversy has had time to die down. In less than that time the Authorised Version [King James] drove the Geneva Bible from the field; but there is no sign of a similar victory of the Revised over the Authorised. The general verdict is, we think, this. There is no doubt that the Revised represents, in the New Testament, a very superior Greek text."

This is the Extreme Textualist view, but not the view of the opposing school—the High or Sound Textualist. Kenyon continues:

"There is no doubt that in very many places, especially in the prophetic and poetical books of the Old Testament and in the Epistles in the New, it makes the meaning clearer and represents the original more accurately. On both these grounds the Revised Version is indispensable for anyone who really wishes to study the Bible. On the other hand, it is universally felt that very many of the verbal changes introduced by the Revisers, especially in the Gospels (where they are more noticeable because of the greater familiarity of these books), are unnecessary and disturbing. . . . In the Gospels the sense of discomfort from the constant changes of the familiar words is too great, and the changes, where they do not rest on a change in the text translated, are unnecessary. . . . It is true that the Authorised Version [King James] has struck its roots too deeply into our language and literature, and is itself too great a monument of literary art, to be dispossessed without a preponderating balance of loss. We can no more do without the Authorised Version [King James] than we can do without Shakespeare and Bacon. . . . Both are now essential parts of our heritage; and the final verdict must be: The Revised for study, the Authorised for reading." (Kenyon, *Our Bible*, pp. 243-44.)

This may be the final verdict where there is not too much concern over Arian doctrines denying Godhood to Jesus, and other erroneous doctrines, but to the Latter-day Saint, the final verdict must be that no text that minimizes or denies the Godhood of Jesus, can be regarded as the word of God, no matter how old and respected the manuscript may be which sets out such views.

To the Latter-day Saint, Jesus was the Christ, the Only Begotten, the Son of God, a member of the Trinity. All our modern scriptures are to this point, and the true ancient scriptures will neither take away from, nor destroy this everlasting truth.

God grant to each and every of us this priceless testimony, I ask, in Jesus' name. Amen.



"The Field Is White..."*

Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

I HAVE always taken a great interest in Section 4 of the Doctrine and Covenants, one reason being that it was given directly to my great-grandfather, who made inquiry to know what the Lord would have him do. Second, because I have always considered that this revelation was written to me, not only to me, but also to every man in the Church holding the Holy Priesthood.

It was not intended as a personal revelation.

May I make a comment? I do not wish to detract from anything that has been said by President McKay, but I would like to make this comment in relation to verse 4: "For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul."

There is a great responsibility resting upon the members of the Church, both men and women, to proclaim the words of eternal life, but more especially upon these men who have accepted the priesthood with a promise that they would be true and faithful and would magnify their callings, and in the verse that I have read the Lord proclaims this fact: that if we fail in the duties that are assigned to us and refuse to accept the responsibilities which come from that priesthood, that we ourselves are in danger of losing our own salvation. It is a great responsibility resting upon each of us to proclaim this truth to a benighted world. I say benighted because for hundreds of years they have been without the guidance of the Spirit of the Lord and the proper understanding of the things which are written in the scriptures. They have not had a correct understanding of the nature of God, not until the Prophet Joseph Smith came to reveal it.

Strange as that may be, considering the plainness with which the doctrine is taught throughout the scriptures, and so plainly presented this morning by President Clark in his radio talk, that Jesus Christ is the Son of God, that they are separate individuals or personages, one the Father and one the Son, but the world did not understand. They do not understand it today notwithstanding the fact that the Lord has made it so plain through the revelations that came through the Prophet Joseph Smith.

It is rather remarkable, is it not, that all the great religious teachers of the world, since the time of the passing of the Apostles to the time that this youth went out into the woods to pray, had no clear understanding of the nature of God.

The men of the Protestant Reformation did not understand it, and in their endeavors to correct the evils that they saw then existing, it never entered into their minds that the doctrine that had been proclaimed since the third century or the fourth century of the Christian era was not in accord with the revelations given by the Apostles of God as they are recorded in the New Testament. That never entered their minds, but they continued that same doctrine of the mysterious nature of God, that Jesus Christ lost his body after the resurrection and was swallowed up in some mysterious way into the great body of God, ethereal in its nature.

Now, when Joseph Smith went out into the woods to pray, he had no understanding that the Father and the Son were separate Personages. I am sure of that. How would he know it after listening to the teachings of the ministers of his day? But he came back after the manifestation was given to him, having been instructed by the Son of God with that knowledge clearly in his mind, and proclaimed it to the world—that Jesus Christ is literally the only begotten Son of God in the flesh, and that he is in the image of his Father.

He gave that great truth back again to the world, and unfortunately many of them, even to this day, are not ready nor willing to receive it.

Now, in the preface to the book of Doctrine and Covenants, the Lord's preface, the first section in the book, we have some proclamations given for the benefit of the world which I would like to read to you.

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

"And inasmuch as they erred it might be made known;

"And inasmuch as they sought wisdom they might be instructed;

"And inasmuch as they sinned they might be chastened, that they might repent;

"And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

"And after having received the record of the Nephites, yea, even my servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon.

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—

"For I the Lord cannot look upon sin with the least degree of allowance." (D. & C. 1:17-31.)

I wish the Lord could have said, and I wish he could say it today, that this is the only Church upon the face of the earth with which he is well pleased considering this Church individually. That he cannot say, but if we would humble ourselves, if those who are wayward and indifferent, who have received the testimony of the truth would repent, and if every man and every woman and child who is old enough to understand would turn unto the Lord with full purpose of heart and honor and serve him as we are commanded to do, the Lord would be able to say it.

The day is promised when righteousness shall prevail, and when it shall cover the face of the earth as the waters do the sea, and I am sure that many of us will have to humble ourselves if we live to see that day, and if we do not humble ourselves, and should that day come, we will have to be removed.

Brethren and sisters, let us keep the commandments of God as they have been revealed. Let us set the example before the people of the earth, that they, seeing our good works, may feel to repent and receive the truth and accept the plan of salvation, that they may receive salvation in the celestial kingdom of God, and so I pray in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA

*Delivered at the Sunday afternoon session, April 4, 1954.

Our Debt to the Past*

Hugh B. Brown

ASSISTANT TO THE COUNCIL OF THE TWELVE

BRETHREN AND SISTERS, there are times when silence would seem to be more appropriate than speech, when one is so overwhelmed that speech is no longer an adequate medium of expression, when one could wish that he could broadcast a message from his soul without opening his mouth.

Some years ago we took our little family down to the Grand Canyon of the Colorado. The children were young. We stood where thousands of you have stood, on Inspiration Point, and we saw with awe and wonder the depths, the distances, the majesty of that scene. We felt our littleness and insignificance.

As we stood there absolutely speechless, with our arms around each other, little Mary slipped her hand in mine and said, "Daddy, don't you think we ought to pray?"

Looking out upon this great canyon of faces, and realizing that out beyond there are other thousands listening in, again one is smitten with a sense of littleness and insignificance, again it seems that prayer would be the only appropriate form of speech. A man may talk to God when he is afraid to talk to men. Would you join then in a continuation of the beautiful prayer that was offered in the invocation by President [Golden L.] Woolf, which expressed thanks and gratitude for our blessings? All of us are indebted to the past, and I am sure we could, with profit, join in prayer and thanksgiving to God for those who preceded us. All of us, like the mountain streams, depend for our volume and quality upon the springs and tributaries that lie far back in the hills.

Indeed some of us are aware this morning of sustenance from tributaries which have their source on the other side of the valley of life. We thank thee, our Father, for our ancestors. Many of us look back through five generations of Latter-day Saints. We think of them who were associated with the Prophet, of their trials and difficulties; their heartbreaking experiences in Kirtland and Nauvoo; their subsequent journeys across the plains with their ox teams or handcarts; and for some of them the memorable march of the Mormon Battalion. They established themselves in this desert land, and some of them were called by the Authorities of the Church to move again and go into even more rugged and forbidding areas extending from Mexico to Canada. We thank God for our great progenitors. With Nephi, we feel that to be born of godly parents is one of heaven's choicest blessings.

If for a moment we become personal, it is not because our experiences and heritage are unique—they are but typical of the lives of Latter-day Saints—but we are thinking now of a father, willing all his life to lay everything upon the altar, sending boys on missions, building up new areas, struggling against the elements. We are thinking of a pioneer mother, a woman who somehow had the genius to inspire in the hearts of each of her seven sons and seven daughters a sense of their individual worth and who predicted for them blessings in the future predicated upon observance of law.

We are thinking too of our companions, and I am sure all of you brethren who are assembled and who are listening will join in a tribute to those who know us best, in our weaknesses, and still somehow contrive to bring out of us something of our potential worth; who pray and love us into being our better selves.

This speech would not now be made were it not for one of the choicest of the daughters of Israel. Her faith and loyalty and love were sail and chart and compass on life's voyage. O God, we thank thee for our companions. We are grateful, too, for the hallowing influence of children in the home. They hold us like an anchor in the storm. We think back when we knelt by their beds to nurse them through affliction, when we called on God to bless and restore them, and he heard us; we thank God for the influence of their lives upon us, and for the continuing dividends of their love and loyalty.

We thank God for the privilege that has been ours of working with the young people of the Church. The inspiring message of our beloved President about conditions in the world and the need for missionaries makes those of us who have had that experience feel, as I am sure these mission presidents here today must feel, how great it would be if there could be a hundred thousand of them. I am sure each mission could absorb all the missionaries that we now can send.

Thank God for the privilege of working with those young people, worthy descendants of pioneer stock, faithful, full of integrity and faith. They have meant so much to our lives.

Humblly we thank God for the priceless privilege that has been ours to associate with the men in the service, men who are willing to die for freedom and country, and have the courage to live the principles of the gospel. We have seen them coming back from bombing missions, kneeling in their battle dress and talking to God as few men talk. Thank God for the privilege of associating with the servicemen. God bless them.

May we, as we leave this conference, not forget them, but let a flood of letters go out to them, expressing our faith in them, letting them know that we are praying for them.

Thank God, too, for the great privilege of associating with the students in Brigham Young University, the inspiration that comes from those thousands of valiant young Latter-day Saints, fruits of the gospel, nourished and sustained by the blood of their pioneer ancestors. Truly they are thoroughbreds. We almost envy you young people who are listening in, and who are here today, envy you the future, dark and difficult though it may seem. Do not allow the huge events that are darkening the horizon to intimidate your souls, for God will make you equal to your time and task. The same one who led your parents will stand by you if you forsake him not. We envy you as you go forth with the improved methods and increased power to which reference has been made, and we say, with the poet,

Ye that have faith to look with fearless eyes

Beyond the tragedy of a world at strife,
And know that out of death and night shall rise

The dawn of ampler life:

Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part

That ye may tell your sons who see the light

In Freedom's crowning hour,
High in the heavens—their heritage to take—

"I saw the powers of darkness take their flight;

"I saw the morning break."†

Now, while it would be inappropriate to even mention the first personal pronoun in this speech, it would be ungrateful indeed if reference were not made to the gratitude that fills our hearts for the privilege that now is ours to associate with these great men, a privilege that must not be misread as merit. We love and support and honor them. We thank God for the privilege of sitting at the feet of greater men than Gamaliel of old who tutored Paul.

God help us all that we may add to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. God grant that these things may be in us and abundant, in the name of Jesus Christ. Amen.

*Delivered at the Sunday morning session, April 4, 1954.

†Found on the body of an Australian soldier and credited to Sir Owen Scaman.

Be Engaged in A Good Cause

S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

ON TUESDAY, April 6, 1830, six men gathered in the home of the Whitmer family and organized the Church. I can remember with what surprise I learned for the first time, years ago, that it did not happen on a Sunday. Apparently the sixth day of April was more important than the day of the week. Joseph Smith, the Prophet, on the day of the organization of the Church, ordained Oliver Cowdery to be one of the Presiding Elders; Oliver Cowdery ordained Joseph Smith to be one of the Presiding Elders. Thus there were two presiding officers over four others.

Last night I sat with the assembled multitude who filled this building. Reports said there were in the neighborhood of nine thousand men here. If we should take all of the men who are presiding officers in the Melchizedek Priesthood, the stake presidencies who guide them in their work and the high councilmen who assist the stake presidencies in directing the efforts of the presidencies of quorums, and put them in this building, the group would be just about as large as the number here last night. In 124 years, the Church and its Melchizedek Priesthood has grown sufficiently so that officers would now fill this building. The bishops or officers of the Aaronic Priesthood are not included in the total.

I do not detect that Joseph Smith ever lacked confidence in the destiny of the Church. How much of our day he could see I do not know. I suspect the Lord showed him the ultimate end, if not all of the immediate steps. I always marvel that he did not waver as to what was going to be accomplished. He did not set a timetable, but the assurance is there for all of us to read, and to understand that the Church will fill the earth. We are now well on the way. We should not waver ourselves because it cannot be stopped. From the beginning with two officers we have grown until those presiding could barely squeeze into this tabernacle.

We have been a long time learning how to use presiding authority. Officers have been appointed by the hundreds and have not known what to do with their appointments. I believe there is, and has been going on for some time, a new awakening in the hearts of

the men who handle the great organization of the priesthood. They are learning how to preside and to conduct their affairs so that the body of the priesthood is beginning to take its place.

I have on my desk a number of statistics which would bear out that thought. I should like to refer to just two of them which I think are important at this moment.

There is a quorum of elders in a city not far from here. (I shall not identify it.) The members of this quorum are composed largely of men who do shift-work; consequently their time is eaten into at the moments when they should be attending their meetings. That quorum of elders, under the direction of a president who seems to know how to do it, with the able assistance of two very splendid counselors, has had for the past two or three months, if the facts are reported correctly, fifty-five percent of his men attending the weekly morning priesthood meeting. He took sixty percent of them to the monthly priesthood meeting of the stake. He has them organized so that there is not a class in the Sunday School of his ward, but where one of the elders is assigned to sit there, with the lesson all prepared, ready to take part in case the regular teacher should fail to come or should need assistance.

The same thing is done in the other auxiliaries, in case they are needed. Such is the possibility of quorums of the priesthood if they recognize the need. The remarkable thing about it is that there is not a man who holds the priesthood but what if he feels necessary and wanted leaps to the cause.

Your job, brethren, is to make them feel necessary and wanted.

Another instance: There is taking part in a bit of work a large body of the Melchizedek Priesthood quorums from about 135 stakes. I estimate there are somewhere in the neighborhood of a thousand quorums. In one item, that of whether or not the presidents of the quorums and their counselors will visit their members often to encourage them, there has been an improvement of more than four hundred percent. Now, that is a statistic. I do not like statistics, but I would submit to you that when the president of a quorum, and his counselors, pick up their hats and their coats and with courage in their hearts and humility in their souls, leave their

firesides to go out and find their brethren of the priesthood, to warm them up and make them feel necessary, that ceases to be a statistic but begins to approach what the Savior must have meant when he said, "Greater love hath no man than this. . . ." (John 15:13.) Surely they are finding their friends. If they will keep it up, the fruits of that action alone will activate their brethren until there will not be any necessity for doubling of positions in the various wards and auxiliaries of the Church. It will also have its effect upon the home. When the Church was organized with six members in 1830, it was prophesied that it would fill the earth. I should like to say this about a man and a wife and four children. They make six. Whenever any man in this Church takes his proper place in the home as head of that home, under the righteousness of the priesthood, and takes care of his family the way he should, raising his children to believe, to have faith, and to accept the principles, the ultimate destiny of that family, the final end to that man will be the same as though he had organized a church. In the final accounting, his place will be so high that his six will have swelled into a multitude. So we may, ourselves, brethren, do things which will duplicate for us, alone, what the Prophet has done so nobly for us all.

Well, that is using the priesthood. I have often wondered what would happen to a man who suddenly found himself without it. Many of us do not care much about it and let it go, but suppose we did not have it? Suppose we could not use it? Suppose we suddenly were told we could not exercise it? I had such an experience one time during World War II. My son had occasion to come home on a furlough from his army camp. It was during the time that conference was being held, and in obedience to the request of the government, the Church had ceased to hold its meetings in this building but was holding them in the Assembly Hall. Consequently, because of its size, admission had to be by ticket. Unless a man had a presiding position in the Church, he could not get a ticket. There was just not enough room to have anybody come but the stake and ward leaders. The Presidency of the Church in their kindness, thinking of these boys who needed an extra lift, saw to it that any boy who came home on a furlough could have a ticket and get in. I recall bringing my son down from Ogden and stopping at the south gate and watching him go through. As the guard let him pass and closed the gate in my face, I pressed up against the bars, watching him as he finally disappeared into the open door of the Assembly Hall. And then I think I knew what it means if a person suddenly cannot do what he would like to do in this Church, cannot associate with those with whom he would like to associate. I was completely cut off from my rights. I held the priesthood, but I could not exercise it. There were doorkeepers and attendants, and gardeners, and ushers

THE IMPROVEMENT ERA

there—but I was not allowed to enter. I turned away with the dreadful feeling of being left out. I hope I never have a similar experience again. It was a lesson to me of what could happen to me if I lost my rights. I do not want to lose my rights. I want to be able, when the time comes, to walk through that gate and meet my family and my loved ones and then go on to that destiny which is reserved for those who desire to be righteous. I believe I echo the feeling of everybody who holds the

priesthood or who is the wife or child of one who holds such priesthood.

I can think of one scripture I should like to apply to you, you men who hold the priesthood and who preside over the priesthood, because without your active presidency, nothing much will happen. In this Church, men have been taught to wait until they are appointed to do something; men normally do not volunteer to hold office or perform service. That is a traditional method. So if you want these men to work, brethren,

you must go after them, you must meet them, you must visit them, and you must make them feel necessary and wanted. Then watch them respond. This is the scripture:

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness. (D. & C. 58:27.)

May the Lord help us to do it, I pray, in the name of Christ. Amen.

With FAITH in GOD

Antoine Johnson

OF THE FIRST COUNCIL OF THE SEVENTY

MY BELOVED brethren and sisters: My wife once asked Father, "Do you ever get over being nervous when you speak to the conference?" And he said, "I haven't yet." And neither have I.

I seek an interest in your faith and prayers, that the testimony which I may endeavor to bear may be directed by the Spirit of our heavenly Father. We have listened to some wonderful testimonies today. I hope that mine may be in full harmony with what has been said.

There are many things for which I am truly grateful, especially the testimony that I have as to the reality of the Sonship of the Christ, that he lives, that he has done a wonderful service for you and me and that he has prepared the plan for us, which, if followed, will give us the joy for which the Book of Mormon says that man exists, and will bring us back into the presence of God with the ultimate possibility, if we attain to perfection, of Godhood.

There are many things requisite to that. President Richards referred to one of the most important of them to-day, and that is the family organization entered into with the approval and under the authority of the priesthood of God, sealed by a servant of God and under the holy spirit of promise.

It should be our purpose, brethren and sisters, as we approach this situation, to do it in all seriousness, understanding its tremendous potentialities and responsibilities, with a determination in our hearts that we will do everything we possibly can to make it a success and to enjoy in that relationship the Spirit of God, our heavenly Father.

One of my friends, one day, in talking to me, said, "You know, Antoine, if I were God, I would have done things differently," and said, "How?" "Well," he said, "in the first place I would have fixed it up so that whenever a man married a woman, he would have been happy."

I prefer to think he was talking from
JUNE 1954

observation rather than experience, but it is a fact that throughout the world a tremendously large proportion—too large a proportion—of the marriages that are entered into do not produce the desired happiness. In order to guarantee it there must be a proper foundation for it. I have been trying today to think of some of the foundation stones; and who should lay them, as well as when the laying of them should begin.

It seems to me that the purpose of the family relationship is to furnish bodies to spirits who are waiting the opportunity to tabernacle in the flesh. I have come to think that when we assume the obligation of offering such a tabernacle, we should be equipped, if possible, to produce a perfect one, and to that end our lives must be well-nigh perfect as to chastity and moral purpose.

I believe the foundation should be laid in the beginning by the parents who, when entering into marriage, should give due consideration to their anticipated children. Those of you who are beginning now, and those of you who are in the process of rearing families, should bear that in mind for it is incumbent upon you to lay the foundation stones for the happy marriages of your children, to teach them the responsibility of it, so that as they approach that age, an age when there are certain urges developing within the human body, that they should have a high moral and religious purpose and be able to dominate those impulses, bringing them under absolute subjection, so that when the time comes, the contracting parties can enter into the temple of God and make the promises that are made therein to each other, realizing that they have a right to do it. There is nothing that will tend to make a marriage happier than faith in each other, and there is nothing, I think, that will produce greater faith than the testimony of each to the other, of a pure previous life.

The physical dangers from the non-observance of the law of chastity can well be overcome, but I have never yet found anybody who could say that

the moral effects of its infringement could be entirely overcome and forgotten. It is true that there is a law of repentance and forgiveness and all that, but how much better it is when we begin life in that capacity, if we do not have to invoke that law for that particular offense. I believe it is possible for fathers and mothers, if they set the example, and teach under the Spirit of God, to get close enough to their children to lay such a foundation.

After having laid the stone, then they must build upon it, and that building must be the reflection of a chaste, virtuous, honest, upright life on the part of the father and mother of the family. You know and I know that does not always exist, but it should always exist, when a family starts out.

Children should be taught that there is a greater likelihood of success if the contracting parties have community of interests. It may not always be imperative, I presume, that they should belong to the same church, but the chances are better if they do. It may not always be necessary that they have the same background, but the chances are better if they do, and the chances are always better if they do not rush into the union thoughtlessly, not understanding each other. Then they should be taught that there may be obstacles to surmount as they move along together in married life; that victory over these obstacles is what develops strength and power and ability. I do not know whether we would have been so much better off if He had made it so there would never have been any sorrow come into a family organization because I think that is one of the ways God has of testing us and mellowing us. When we survive them, when we can put our arms around each other in a mutual feeling of faith and of trust and reliance, then we develop from those obstacles. That, brethren and sisters, I believe, is our duty to our children, to teach them so that when they enter into this relationship they will be sweet and clean, with faith in God, realizing that the marriage they

(Continued on following page)

celebrate will not end with this life, but that it is to be for all eternity, and, consequently, it should be properly done and done under the inspiration of the Spirit of God. Then, I believe, it would always be safe.

But after having gone that far, brethren and sisters, we are not always safe. There are too many cases where older people fail. Many of the things which disrupt families are trivial in the extreme, and many of them come about, just because people cannot bring themselves to acknowledge that the things they do they ought not to do and to try to make adjustments for them with each other.

If we could, under the inspiration of

our heavenly Father, find a few of the solutions as we grow older, it would be much easier for many of us. The court records tell us that these things do happen. They ought never to happen in a good Latter-day Saint family.

Our efforts should be so to live that we will have claim upon our heavenly Father for his Spirit to help us over these rough places, so that the example we set to our growing children, and to their children, when they come along, will be one above reproach.

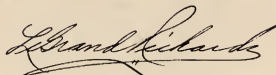
The family, we have been told, is the foundation stone of our society. It is not brought together just that we may enjoy each other's association here. As I have suggested, it has a higher, more

spiritual purpose, and the relationships that are entered into in the family should always be directed by the Spirit of God. If that could be, we would always be happy in that relationship, and then we would have a solidarity in our organization that would astound the world.

I do not want to say more today, but I plead, brethren and sisters, for an effort on our part to so instill in the hearts and minds of growing children, who are our responsibility, a desire to make this the highest social relationship that there is, a grand, glorious religious privilege entered into with the approval of the priesthood of God, with a determination that nothing under heaven shall ever disrupt it.

God bless us in it, I pray, in the name of Jesus. Amen.

The Word of Our God Will Stand



OF THE COUNCIL OF THE TWELVE



FEEL humble, my brothers and sisters, as I occupy this position. I pray that I may enjoy the Spirit of the Lord for the few moments that I am here. Since our last conference,

I have had the privilege, by appointment of the First Presidency, of visiting the islands of the Pacific, and now I think I can understand why Brother Matthew Cowley loved those colonies and people as he did, because I found the love they had in their hearts for him. It was while I was in New Zealand that I received the word of his passing. Those people truly love him, and as you travel through the Church and you feel the faith and the spirit of the members in whichever land you happen to go, be it in those lands, or in the Hawaiian Islands, or in Europe, you cannot help but be impressed with the words of the Apostle Paul, when he said:

For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. (Gal. 3:26-28.)

And that to me is one of the marvelous things about this Church, about which President McKay spoke this morning, when he told of the announcement the Lord made to the Prophet Joseph that a marvelous work was about to come forth among the children of men. The faith and the unity and the oneness that exists among the Saints of God wherever you find them, whatever their color might be, is a wonderful thing to me.

And another is the marvelous feeling of faith that the Lord plants in the hearts of the missionaries. I have seen missionaries in the field who would gladly have given their lives for the testimony of the truth that the Lord had given to them.

We had a missionary in our mission, who was on his second mission, and he told of when he was on his first mission. While at lunch, two men rode up on horseback and said, "Aren't you holding a meeting this afternoon?" and he said, "No, we hadn't planned on it." "Well," the man said, "there is a whole group over at the chapel waiting for you, and they expect you to come." So the missionary said, "We will be right over," and when they arrived they found a posse of men on horses with lasso ropes, and they said, "We are going to string you Mormon elders up to this tree." This missionary happened to be a bit witty, and he said, "Well, that is all right, but there is no hurry about it, is there? Come on inside, and let's talk it over," and before they got through, the leader of the mob took the two elders home with him. But there they were, facing even death, as it were, but there was no fear because of the marvelous Spirit the Lord has put into this work.

I have heard it said, I have never read it, that once the Prophet Joseph, when he appeared before the President of the United States, was asked the difference between this Church and other churches, and he said, "The difference is that we have the Holy Ghost," and then I thought of Peter before he received the Holy Ghost, how he denied the Christ three times during one night, and after he had received the Holy Ghost, you remember, when he was asked by the chief priests, if they had

not commanded him not to preach Christ and him crucified in the streets of Jerusalem, and his reply was: "Whom shall men obey? God or man." (See Acts 5:29.)

I thank God that among the marvelous things in this Church is this wonderful spirit that binds the Saints together and motivates the members of the Church to be willing to sacrifice, in order to build the kingdom of God in the earth.

I would like to say a few words about another phase of this great and marvelous work that has appealed to me, and that is the fulfillment of prophecy. As I read the words of Isaiah, I read that the Lord has planned all of his work from the beginning, and he has permitted his prophets so to announce unto the people. That is why Peter tells us that,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

And so, today, we have the more sure word of prophecy, and as I read the prophecies of the scriptures and those of our modern prophets, I am sure in my own mind that there has never been a period in the history of the world when there were as many prophecies being fulfilled as there are today.

There will not be time to go into the details of what has transpired in the restoration of the gospel, in the gathering of the Saints to these valleys

THE IMPROVEMENT ERA

of the mountains, in the building of these holy temples. I think of the words of President Young when the cornerstone of this Salt Lake Temple was laid, when he made this statement:

"This morning we have assembled on one of the most solemn, interesting, joyful, and glorious occasions that ever have transpired, or will transpire among the children of men, while the earth continues in its present organization, and is occupied for its present purposes. And I congratulate my brethren and sisters that it is our unspeakable privilege to stand here this day, and minister before the Lord on an occasion which has caused the tongues and pens of Prophets to speak and write for many scores of centuries which are past." (*Discourses of Brigham Young*, p. 632, 1925 ed.)

Think of it! Some three thousand years ago, the Lord permitted Isaiah and Micah to see this temple, and they declared:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (*Isa. 2:2-3.*)

Do we need any better evidence of the fulfillment of this prophecy than these great congregations that are assembling here to worship the Lord and to listen to the words of his prophets of this dispensation.

I think also of the words of Jesus, as he walked along the way to Emmaus with his two disciples, "But their eyes were hidden that they should not know him," and then after listening to them tell of the events that had transpired in Jerusalem pertaining to the crucifixion of the Lord, he said: "O fools, and slow of heart to believe all that the prophets have spoken." And then he began with Moses and the prophets and showed them how that in all things the prophets had testified of him and what would transpire as part of his ministry and his labors. And then we are told that he opened the understanding of his Apostles, that they might understand the scriptures. (*Luke 24:16, 25.*)

And then we are told by Mormon that "... the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled." And then Mormon said, "Search the prophecies of Isaiah." And then he made known that in the day when these prophecies should be fulfilled, that it would be given unto the people to understand them. (*Mormon 8:22-23.*)

And as I read the prophecies of Isaiah, it seems to me that the Lord almost permitted him to live more in our day than when he was actually upon the earth, for so many of his prophecies deal with the latter-days and the things that are to transpire in this dispensation.

I think of the words of one of our worthy patriarchs, not so long ago. He was in his nineties, and one of

his friends said, "Brother-so-and-so, wouldn't you rather pass on into the next world, where your wife is and so many of your loved ones, and so many of your friends?" And he rebuked him and said, "Not much. I have lived to see the Lord accomplish so much in this dispensation, I want to stay as long as I can and see him finish his work."

It would be an interesting thing were there time to consider the prophecies that are yet to be fulfilled, but I do want to say a word about what is going on over in Jerusalem and the Holy Land at this present time. So many of the prophets, and the Savior of the world, himself, and particularly when he visited the Nephites, have told of the day when the Jews would be gathered back to that land and how the Lord would fight their battles and how he would do a marvelous work among them. And when you read what is going on and see how they have become a nation today, it is a wonderful thing.

And then I contrast the prophecies with relation to their regathering and their rebuilding of their temple and their rebuilding of the waste places that have been desolate according to the prophets for many generations, with the prophecy of Isaiah with respect to the destruction of the great city of Babylon. You will remember at the time it was the greatest city in all the world. It is interesting to read the descriptions of it, with its beautiful gardens, and yet Isaiah announced that that city would be destroyed; he said that it would never be rebuilt, that it would never be inhabited from generation to generation, that it would become the abode of reptiles and wild animals, and that the Arabs would no more pitch their tents there. That was a declaration that the greatest city in the world would not only be destroyed, but it would also never be rebuilt.

No one would dare say that of any of our great cities today. Now, contrast that with the destruction of Jerusalem. The Savior said it would be plowed as an acre and not one stone would be left upon another, but all of the prophets declared it would be rebuilt, and not only that, but that her waste places should also be restored until it should become as the garden of Eden.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. (*Ezek. 36:34-35.*)

If you read your current magazines, such as the article that appeared in the *March Reader's Digest* about what is going on over there, how the men use the Bible to find where the springs and wells were, and the reservoirs and the iron mines, it is a marvelous thing, and that land is being rebuilt.

I could not help but think, as I read some of these articles, of how Brother Orson Hyde would feel today. He was sent there in 1841 by the Presidency of the Church to dedicate that land for

the regathering of the Jews. At that time, it was a wasteland, with very few people there, and today they are going back by the thousands and by the hundreds of thousands.

I have in my heart a feeling that it will not be long until the Presidency of the Church will feel to open up the missionary work among these people, because the Savior indicated that the fulness of his gospel would be preached unto them in the latter days and not only that, but also in a revelation to the Prophet Joseph, he indicated that the gospel was to be preached, as President McKay pointed out, to all nations, to the Gentiles, first, and then to the Jews, so that the day will come when we will carry the message to them.

I have one specific little illustration of how it would appear the Lord is working with them I would like to refer to here today. First, I will read a few words from Zachariah, the twelfth chapter:

In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. (*Zach. 12:8-9.*)

The Lord said he would fight their battles and that they should be strong, like unto David. When David went out to meet Goliath, no mortal man would ever have thought that in and of himself he could have conquered that great giant. David went forth, and when Goliath ridiculed him, saying, "Am I a dog, that thou comest to me with staves?" David replied: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."

"This day will the Lord deliver thee into mine hand," and by that same power, the Lord is today wresting this great land of promise and delivering it back unto his people. (*See I Sam. 17:43, 45.*)

A short time ago, when a committee was sent there by President Truman, they were told by Chaim Weizmann, the first president of Israel, that it was their belief in a "mystical force that would return the Jews to the land of Israel, that had kept them alive."

In the *Jewish Hope*, of September 1950, was an article by Arthur U. Michelson. I will not take time to read it, but he tells of a visit he made to Jerusalem, when he heard the experience of the Jewish army. They had only one cannon, and were facing the Arabs with their well-trained and equipped army, and so when they used this cannon, they moved it from place to place so the enemy would think they had many, and every time the cannon was fired, they would beat tin cans in order to make a lot of noise so that the enemy would think they had many cannons.

I want to read what he said about what happened when the armies of Israel were about to give up:

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"One of the officials has told me how much the Jews had to suffer. They had hardly anything with which to resist the heavy attacks of the Arabs who were well organized and equipped with the latest weapons. Besides, they had neither food nor water, because all their supplies were cut off. . . .

"At this critical moment, God showed them that he was on their side, for he performed one of the greatest miracles that ever happened. The Arabs suddenly threw down their arms and surrendered. When their delegation appeared with the white flag, they asked, 'Where are the three men that led you, and where are all the troops we saw?' The Jews told them that they did not know anything of the three men, for this group was their entire force. The Arabs said that they saw three persons, with long beards and flowing white robes who warned them not to fight any longer, otherwise they would all be killed. They became so frightened that they decided to give up. What an encouragement this was for the Jews

to realize that God was fighting for them."

And then he told about another case when one man with a white robe and a long beard appeared, and they all saw him, and they gave up their arms. Now I do not know, but the Lord said that he would do something for the Jews in the latter days, and when he permitted the Three Nephites to tarry upon this land, he said:

And behold they will be among the Gentiles, and the Gentiles shall know them not.

They will also be among the Jews, and the Jews shall know them not.

And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them. (3 Ne. 28:27-29.)

Whoever these persons were, they seemed to have "convincing power"

sufficient to cause a whole army to surrender.

In permitting these Three Nephites to tarry upon the earth until he, Jesus, should come in his glory, he must have had in mind some great things for them to accomplish in bringing about a fulfillment of his promises. Whether it was they who convinced the army of the Arabs to surrender, I do not know, but this I do know: That what is going on in the Holy Land should convince one that the Lord is moving rapidly toward restoring the Jews to the land of their fathers and is giving them that land and redeeming it from its waste condition, as the prophets have foretold.

In closing, I give you the words of Isaiah. I believe the words of the prophets with all my heart.

The grass withereth, the flower fadeeth: but the word of our God shall stand for ever. (Isa. 40:8.)

To me prophecy is one of the great evidences that there is really a God and that he is directing his work and will do so to its ultimate decreed destiny, and I bear you this witness in the name of the Lord Jesus Christ. Amen.

Trust in God and Do the Right

Eugene B. Benson

OF THE COUNCIL OF THE TWELVE

MY BELOVED brethren and sisters and friends: Humbly I acknowledge the great honor, privilege, and responsibility which is mine, as I look into your faces. I am grateful for this conference—thankful to the Lord that I am able to be here, to mingle with you, partake of this sweet spirit, and grateful to him that he has seen fit to call these general conferences of the Church and the quarterly conferences in the stakes of Zion.

I have in mind a desire to offer just a word of hope and encouragement and admonition this afternoon. I owe a great deal, as all of us who are gathered here do, to this great Church and kingdom of which we are a part. Throughout my life, I have felt very keenly my obligation to this, the Church and kingdom of God, and my gratitude to my heavenly Father that my lot has been cast with this people.

I wish it were possible for all of us to place our trusts completely in God and to keep his commandments fully. I wish we had the courage, the faith, and the strength of character so that we would in very deed place our trust in our heavenly Father and keep all of his commandments and do that which is right.

Many years ago, when I was a boy in 406

my teens, a particular course of study in the Young Men's Mutual Improvement Association made a deep and lasting impression upon my life. It was a series of lessons on the development of character. I have often wished that that course might be repeated. The first in the series was a group of lessons on courage. There is a rather interesting sidelight which I recall. In those days in our manuals, it was not uncommon to carry advertising, and I remember that on the lower front cover was an advertisement which read as follows: "Oldest, largest, best. LDS Business College. Day Sessions, \$7.00 a month; Night Sessions, \$4.00 a month."

It is not about the advertisement that I wish to speak, but on the flyleaf of that excellent course of study there appeared a few stanzas from a "Selected" poem under the caption, "Trust in God and Do the Right."

Courage, brother, do not stumble,
Though thy path is dark as night;
There's a star to guide the humble—
Trust in God and do the right.

Let the road be long and dreary,
And its ending out of sight,
Foot it bravely—strong or weary,
Trust in God and do the right.

Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight,
Turn from man, and look above thee,
Trust in God and do the right.

Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding,
Trust in God and do the right.

At the head of that first chapter appeared those reassuring words of Joshua, later used as a theme in MIA:

Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. (Joshua 1:9.)

And then the Psalmist:

Be still, and know that I am God. (Psalm 46:10.)

If a great blessing, my brethren and sisters, to have an inner peace, to have an assurance, to have a spirit of serenity, an inward calm during times of strife and struggle, during times of sorrow and reverses. It is soul-satisfying to know that God is at the helm, that he is mindful of his children, and that we can with full confidence place our trust in him. I believe that all the truly great men of the earth have been men who trusted in God and who have striven to do that which is right as they understood the right.

THE IMPROVEMENT ERA

I have often read the words of Abraham Lincoln when he said,

God rules this world. . . . I am a full believer that God knows what He wants a man to do—that which pleases Him. It is never well with that man who heeds it not. . . . without the assistance of that Divine Being, I cannot succeed, with that assistance I cannot fail.

And he offered similar admonition for the nations of the earth, as have other great Americans and great spiritual leaders. Said Lincoln:

It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow. . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.

I thrilled, as I am sure you did, as our chief executive, newly elected, stood on that solemn occasion, at the time of his inauguration, and offered a humble prayer to the Almighty. In majestic simplicity President Dwight D. Eisenhower petitioned on that occasion:

. . . Give us, we pray, the power to discern clearly right from wrong, and allow all our works and actions to be governed thereby and by the laws of this land. . . . so that all may work for the good of our beloved country and for Thy glory. Amen.

It is reassuring to see men in high places, in church, in government, in business—in all of the walks of life—who are not afraid to acknowledge their dependence upon God—who are not afraid to trust him—not afraid to try to do that which is right.

Yes, God is at the helm, my brothers and sisters. I know it, and you know it. Surely no group of people in all the world has greater evidence of that fact than do the Latter-day Saints. Even during the days of persecution and hardship, the Lord has continually encouraged us to trust in him, to keep his commandments, to do that which is right and then be unafraid.

We live in a world of fear today. Fear seems to be almost everywhere present. But there is no place for fear among the Latter-day Saints, among men and women who keep the commandments, who place their trust in the Almighty, who are not afraid to get down on their knees and pray to our heavenly Father.

I remember an incident in the life of the Prophet Joseph. God bless his memory! He had been persecuted with his people, driven, and at this particular time he was in Liberty Jail, incarcerated upon trumped-up charges. Finally, when it seemed as though he could stand it no longer; he cried out in the anguish of his soul, as recorded in the 121st section:

O God, where art thou? And where is the pavilion that covereth thy hiding place?

How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? (D. & C. 121:1-2.)

JUNE 1954

And you will recall, the word came back to him:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over thy foes. (*Ibid.*, 121:7-8.)

Then the Lord pointed out to this great man, this prophet of God, that all these things had been given for the purpose of gaining experience, of helping to build him for the great responsibilities that lay ahead of him. How sweet and reassuring are the words of the Lord on that memorable occasion as he counseled:

. . . know thou, my son, that all these things shall give thee experience, and shall be for thy good.

. . . therefore, fear not what man can do, for God shall be with you forever and ever. (*Ibid.*, 122:7, 9.)

The Lord, speaking to his sons of this dispensation and the membership of his Church, gave the following admonition in another revelation:

Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward.

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

. . . perform with soberness the work which I have commanded you.

Look unto me in every thought; doubt not, fear not. (*Ibid.*, 6:33-36.)

You will also recall the admonition he gave to the early disciples of this dispensation, recorded in the Lord's preface to the Book of Commandments, the first section of the Doctrine and Covenants:

And they shall go forth and none shall stay them, for I the Lord have commanded them. (*Ibid.*, 1:5.)

So among the Latter-day Saints, particularly, there should be no fears, even in a world where many people are concerned about atom bombs, the hydrogen bomb; where many are fearing Communism and some are talking fearfully of a depression. There need be no fear in the hearts of Latter-day Saints. People who live the gospel, who keep the commandments, who trust in God and do that which is right, need never fear because God speaks peace to the honest in heart through his Spirit. Said the Lord in the 11th section of the Doctrine and Covenants:

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly. . . . to judge righteously; and this is my Spirit. (*Ibid.*, 11:12.)

On another occasion the Lord declared:

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh. (*Ibid.*, 1:19; italics added.)

Our heavenly Father is continually mindful of us. It is his "work and glory" to make the exaltation of man possible. The course which he has outlined is simple, yet able to make men's stature reflect confident living free from fear. Hear his words:

Let him trust in me and he shall not be confounded. . . . (*Ibid.*, 84:116.)

So, my brethren and sisters, there may come persecution; there may come opposition; there may come reverses; there may come criticism and misrepresentation. Your motives may be questioned. You may be attacked. But if we place our trust in the Almighty and do that which is right, there will come an inner assurance, an inner calm, a peace that will bring joy and happiness to our souls.

In my office in Washington, in the Department of Agriculture, established by President Abraham Lincoln, I have in a small frame these words of the great Emancipator:

If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

And that is the spirit which should characterize the lives of the Latter-day Saints. "Do what is right, let the consequence follow," goes one of our favorite hymns. Shrink not from duty where it is made known. Keep the commandments. Trust in God and do the right.

In the early days of the Church, you may recall, the Lord frequently praised the elders for certain things they did, but oftentimes he would chastise as well, and in the 60th section of the Doctrine and Covenants, after giving a few words of praise, he said:

But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them. (D. & C. 60:2.)

And so my brethren and sisters, as President Richards pointed out so beautifully this morning, let us never be ashamed of the gospel of Jesus Christ. Let us never be afraid to do what is right. Let us trust in God and keep his commandments, for this is the whole duty of man.

I know, and so do you who have testimonies of the divinity of this work, that without God's help we cannot succeed, but with his help we can accomplish anything he asks us to do. And we can do it with a feeling of assurance, of confidence, and with a spirit of serenity which can be a joy and blessing to all of us.

God help us to keep his commandments, to put our homes in order, to pray to God, to trust in him and do the right, I humbly pray in the name of Jesus Christ. Amen.

Spiritual Power As a Force

John Longden

ASSISTANT TO THE COUNCIL OF THE TWELVE

"The clouds of error disappear
Before the rays of light and truth
divine."

I AM sure we have been uplifted this morning by the beautiful music which has been rendered through these fine people of Brigham Young University. If there should be any in the congregation this morning who had a feeling of discouragement, a feeling of frustration or insecurity, I am sure those thoughts were dispelled when you heard that lovely music, "The Spirit of God Like a Fire Is Burning." That is the opportunity which is ours, my brothers and sisters, to enjoy the Spirit of God as we live each day and each hour of the day.

Yet, not to throw a negative thought into this lovely meeting, I would remind you that Satan would destroy that which we have heard and felt this morning. That is the mission of Satan in the world—to destroy faith, to destroy a testimony of the gospel of Jesus Christ. How grateful I am that the gospel has been restored in its fulness—that we can enjoy the spirit, inspiration, and power of the Holy Ghost and of our Master today, as is true whenever there has been a generation of righteous people on the earth.

It is nothing new that Satan would endeavor to destroy. I believe it was Socrates back in 353 B.C. who declared: "Philosophy has struggled to find some substitute for the divine commandments and the surveillance of God." And today there are men who would deny that Jesus Christ has again appeared and spoken to his chosen servants and that there has been re-established in the earth the Church and kingdom of God.

As we read in history, we find that Satan endeavored to deceive Moses—Moses who was a prophet of God. Satan endeavored to have him believe that he, Satan, was Jehovah, but because Moses was a righteous son, a faithful son, living in obedience to the commandments, he had the power of discernment and was able to rebuke the adversary. The adversary, we are told, was very much discouraged and disappointed, and he wept bitterly.

Even our Lord and Master Jesus Christ, the great example to us all, suffered temptation. Satan knew that after he had fasted for forty days and forty nights there would be a physical weakness. He said: "If thou be the Son

of God, command this stone that it be made bread." The significant remark of Jesus to Satan was: "It is not good for man to live by bread alone but by every word of God." Still the Son of the Morning was not satisfied. He took the Savior to a high mountain and showed him in the twinkling of an eye the kingdoms and principalities and powers which he claimed he had a right to bestow if the Savior would but bow down and worship him, Satan. Again, the significant remark, "Get thee behind me Satan, for it is written thou shalt worship the Lord thy God, and him only shalt thou serve." We are told he brought him to Jerusalem and set him on a pinnacle of the temple and said unto him: "If thou be the Son of God, cast thyself down: for it is written he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Jesus said unto him: "It is said thou shalt not tempt the Lord thy God." (See Luke 4:3-12.)

Do we need any other key today as Latter-day Saints? I believe not. We can live in obedience to the truths if we will seek that spiritual guidance which is ours, and that is the guidance that has been the influence in the development of man throughout the ages.

In 1929 it was my privilege to visit the laboratory of the great scientist,

Charles P. Steinmetz, that little hunchback German who came to this country as an immigrant boy. I shall ever be grateful for the privilege of shaking his hand. After his passing from this mortal existence I read a very choice statement which he gave to the world. He said: "Spiritual power is a force which history clearly teaches has been the greatest force in the development of man. Yet we have been merely playing with it and have never really studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making people creative and powerful. Then the scientists of the world will turn their laboratories over to the study of spiritual forces which have hardly been scratched."

I am grateful that we have the Church and kingdom of God in the earth today. We have that spiritual strength and power, and I humbly pray, Latter-day Saints and people of the world, that we will come to realize that the only greatness that can be evolved is through the development of spiritual strength. Then the clouds of error will disappear, and we will allow the rays of light and truth divine to take precedence in our lives.

May God bless us that we as a people may go forward in the spiritual strength which is rightfully ours, to proclaim the truths of the gospel and enjoy his spirit by doing a great missionary work. This is our responsibility. I bear witness to you that God lives, that Jesus is the Christ, that President David O. McKay is the mouthpiece of our Heavenly Father in the earth and those men associated with him in the Presidency and the Quorum of the Twelve and the Patriarch are prophets of God. May we take their teachings and counsel and effect them in our lives that we may truly enjoy the spiritual strength and happiness which will bring the sweet peace that passeth understanding, I humbly pray in the name of the Lord Jesus Christ. Amen.

Concept of the Christlike Life

Harold B. Lee

OF THE COUNCIL OF THE TWELVE

I WOULD be indeed ungrateful this morning were I not to acknowledge the blessings of my Heavenly Father to me and mine, and I do that most humbly.

I seek for the uplift of the spirit of this great conference and your faith and prayers in these next few minutes.

I could wish for no better background for the few thoughts I would like to express than the buoyancy of the wonderful youth representing our great Brigham Young University who have sung to us so inspiringly at this session of our conference.

The text that I would like to consider for a few moments is in the

THE IMPROVEMENT ERA

ture of a question from a young Latter-day Saint youth at Fort Lewis military training camp, a son of a prominent Latter-day Saint family. His question was: "What is your concept of a Christ-like life? Please explain in detail the qualifications necessary for one to gain an exaltation in the kingdom of heaven."

I was intrigued by that question, and if the Spirit of the Lord is willing, I should like to make an answer to that young man within the time limitations this morning; and if the congregation here will pardon me, I will talk directly to that young man who may possibly be in attendance because I believe that his question is the question that is being asked by every serious-minded Latter-day Saint youth today.

Young man, your question is not unique. It is not different. It is the same question that has been asked by the honest-hearted ever since the world began. It is the question that was in the mind of Nicodemus, the master in Israel, when he came to the Savior by night, and the Master discerning the purpose of his coming, explained to him what was necessary in order for him to enter or even to see the kingdom of God.

It was the same question asked by the zealous Saul of Tarsus on that memorable occasion while on his way to Damascus when he was blinded by the light; he heard a voice speak out of heaven; humbled as only one can be humbled in the presence of a great spiritual experience. In answer to the Lord's rebuke, the humble Saul asked, "Lord, what wilt thou have me to do?" (Acts 9:6.)

It was the cry of the sinful David who, amidst his pleadings and his sufferings, gained the knowledge of the course which he must pursue, in order that his soul would not be left in hell. It was the same thing the Jews asked on the day of Pentecost: "What must we do to be saved?" (See Acts 2:37.)

To answer your question fully, and that of these others to which I have made reference would require a full explanation of the plan of salvation given in the gospel of Jesus Christ. While yet in your youth, you have done well to ask that question, young man, to seek counsel as to your course in life, for every soul who lives has the possibility, as you have, of an exaltation in the celestial kingdom.

I wish you could have been here to the general priesthood meeting on Saturday night, but maybe you were. I wish you could have repeated under President McKay's direction the first Article of Faith, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost," and then listened intently to every word as you repeated with President McKay the thirteenth Article of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ." But I would have you this morning think of another of the Articles of Faith in connection therewith because it has a particular significance in the answer to your question.

"We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith.)

A great philosopher has said the same thing in other words when he declared: "Every one of us, with the help of God and within the limitations of human capability, himself makes his own disposition, his character, and his permanent condition." (Emil Souvestre.)

May I give you in answer to your question the example of three youths who, faced with the stern temptations of life, met those tests and came through nobly and victoriously, despite the odds against them. I say I give you these examples in order that you may learn and recognize three of the great dangers which confront youth today.

The first, an example of a young girl, whom I met when I was asked to address a group of young girls a few years ago over at the Lion House where they were being shepherded under the direction of the great Young Women's Mutual Improvement Association. At the close of our meeting this lovely girl took me aside, and from her purse she unfolded a picture of a handsome young soldier. Underneath the picture was something about love, and his name signed. I asked, "Well, what does this mean?" Tears were swimming in her eyes. She replied, "I met that young man here in an army camp. He was not a member of the Church. He was clean and fine, and he had the ideals I had longed for in a companion, all except one thing, he was not a member of the Church. And when he proposed marriage to me, I said, 'Only will I be married when I can be married in the house of the Lord because love means something more than just a thing that pertains to this life. It is an eternal thing, and I want to be married in the temple.'"

Well, he reasoned with her, he pleaded with her, he scolded, and then he became angry; and finally after repeated efforts to break down her religious objection to a marriage out of the temple, he finally left her. It was now time to go overseas, and she cried her heart out the night he left thinking that maybe she had made a mistake because her heart had gone out to this fine young man.

During a long ocean voyage over to Australia where he was to be stationed and from where he was to go into combat, he began to think about this young woman. He began to think that he had been a little hasty in his judgment about her religious convictions. Perhaps it was her religion that had made her the fine girl that she was. With that on his mind, he began to seek companionship with our Latter-day Saint men. He finally met a Latter-day Saint chaplain there and became associated with the Latter-day Saint boys of the camp and began to study the gospel. On her birthday he had sent her this picture attached, and behind the picture was a slip of paper which proved to be a certificate evidencing the fact that he had been baptized a member of

the Church of Jesus Christ of Latter-day Saints. In the letter which accompanied the picture, he had said, "I am preparing now to live worthy so that when I come home, I can be ordained an elder and together we can be married in the house of the Lord."

There, young man, is the first thing that you must think of, if you would have an exaltation in the celestial kingdom. Marriage is eternal, and there was a youth who realized the foundation on which she must build if she were to have a fullness of eternal happiness.

The second example is that of an impetuous young man. One morning he was confronted by his mother with rather a startling statement. His mother said to him, "Son, last night I had a premonition. I had a feeling that you are going to be faced with a grave temptation by a certain woman who is setting her cap for you. I warn you to be on guard." And this youth brushed it aside in his characteristic way, "Oh, Mother, you are silly; nothing is farther from the fact. She is a fine woman." And the mother replied, "Well, be careful, my son." Within thirty days from the time of his mother's warning, that youth stood face to face with the temptation about which his mother had been warned.

Youth, if you want to be guided by wisdom, stay close to your parents. Listen to the counsel of your father and your mother and lean heavily upon the experience of their lives because they are entitled to inspiration in the rearing of their family. Young man, may I plead with you to keep yourself morally clean? Revere womanhood. May I remind you of what you repeated some years ago as a slogan in the M.I.A. It was a quotation from a portion of a message of the First Presidency particularly to servicemen in military service during some of these strenuous, difficult times through which you and others like you have lived. This is what the First Presidency wrote: "How glorious and near to the angels is youth that is clean. This youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession. It is the foundation of all righteousness. Better dead clean, than alive unclean."

Honor your name, young man. You have come of an illustrious family. Not to maintain the high standards which the Presidency have suggested would not only be a blight upon you, but a blight upon that great family name you bear, and a blight upon the Church for which your forefathers and ancestors sacrificed their lives to establish.

In the prayer at the dedication of the Idaho Falls Temple the First Presidency said something of great importance to the girls about the purity of life. This is what the Presidency wrote in that inspired prayer: "We pray for the daughters of Zion. May they be preserved in virtue, chastity, and purity of life, be blessed with vigorous bodies and minds, and with great faith. May they develop into true womanhood

(Continued on following page)

and receive choice companions under the new and everlasting covenant for time and for all eternity in thy temples provided for this priceless privilege and purpose."

Young man, should you find companionship with a beautiful young girl, will you remember that quotation, and will you take occasion during your courtship to read to her that most vital message from the prophets of the living God in our day to warn her also against one of the besetting sins of this world in which we live?

May I now give you the third example to suggest a third danger? The story of this incident comes from the testimony of the wife of a mission president who just returned from one of our Communist-dominated countries. A young girl attending a school in that country one day was abused by her teacher when he learned of her identity as a Latter-day Saint girl, having faith in a living God. As a punishment to her he demanded that she sit down and write fifty times, "There is no God." This little girl, shaken by the punishment imposed by that teacher, went home and talked it over with her mother. Her mother said, "No, my girl, you must never write, 'There is no God.' You go back and tell your teacher you know there is a God and you can't lie." And the girl went back and faced this teacher, and he said, more angrily than ever, "You go back and write that and write it a hundred times, 'There

is no God,' or I warn you that something terrible will happen to you."

The mother and daughter prayed nearly all night that night, and then next morning they fasted and went together to the room of that teacher. They waited for him to come. The time came for school to convene, and he didn't show up, and the principal, seeing that they were waiting, came to them and asked, "Are you waiting for your teacher?" She said, "Yes, we are waiting for him." "Well, I am sorry to tell you that he suffered a heart attack and died suddenly this morning."

Something terrible did happen, but it wasn't to that young girl. It happened to a man inspired with satanic motives.

Young man, I would warn you, along with the others of your age, to be forewarned of the threats to your faith. I warn you against the man-made philosophies and the doctrines which would destroy that faith in God basic to exaltation in the celestial kingdom.

If you remember those examples, young man, and live worthy of your name, the marvelous rewards of our heavenly Father will be yours. Listen to what the Lord promised:

Verily, thus saith the Lord: It shall come to pass that every soul that forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and shall know that I am. (D. & C. 93:1)

And after you begin to understand that, then, young man, go to the 76th Section of the Doctrine and Covenants, in some respects, one of the most glorious visions that has ever been given to mortal man. Read from the 50th to the 70th verses of that great vision, and you will have understanding in better words than I can give you today.

My son, go and have your patriarchal blessing, for there under inspiration your patriarch will give you, as someone has said, "paragraphs from the book of your own possibilities."

And now after this brief conversation with you, my young brother, may I close it by a little quotation from a great thinker who said this:

The highest of all arts is the art of living well. Beyond the beauty of sculpture and painting, of poetry or music, is the beauty of a well-spent life. Here all can be artists. Every man can be a hero.

Obedience to that divine command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. 5:48) will ally man with God and will make of earth a paradise.

God bless you, my young friend. Keep on thinking the serious thoughts and asking those serious questions, and in time, as you keep your eyes fixed upon the stars to guide you on and on and upward, you will reach your objective—an exaltation in the celestial kingdom of our Heavenly Father, which I pray for you and all youth of Zion, and all the world if that were possible, in the name of the Lord Jesus Christ. Amen.

Hold High the Standards

James A. Kirkham.

OF THE FIRST COUNCIL OF THE SEVENTY

VERY humbly pray for the blessings of the Lord to be with me as I address you.

I take the privilege because of having been twice president of the alumni of Brigham Young University, to express my appreciation for this fine chorus, for the great institution that God has established. It represents so much of our heritage, the sacrifice of our fathers and mothers. God bless the youth that they may treasure this glorious opportunity. Hold high the standards of this Church at Brigham Young University. May the Lord bless you to grow in spirit and in truth.

I have a friend far away, stationed at Shanghai, China, very much discouraged. He went to see if there was a Church of Jesus Christ of Latter-day Saints in Shanghai. He was weary, wanting to find someone with whom he might talk about his religion. He went to the United States consul. The consul sent a clerk to review the records, "No, we haven't any Mormons here."

"Well, try Latter-day Saints." They did.

"Sorry, young man, we have no one affiliated with that Church here in Shanghai."

He went back to his barracks. On the bunk he saw a large package, and there were eight fellows sitting there. Something of this type generally arouses curiosity on the part of soldier boys, and they suspected very seriously that probably there was some candy or goodies in the package, and they had come to enjoy the festivities with the young man.

He took his time in opening the package, which, of course, was his privilege. Finally he snipped the string and opened it. A lovely white napkin was unfolded, and in it, a Book of Mormon. The title was printed in large letters on the outside cover.

The fellows began to drift back to their bunks, but one chap sitting near said, "Book of Mormon." The young man quickly turned to his friend

and said: "What do you know about it?"

"Why, I am a Mormon. I can show you where there are a couple more."

My friend, when he first opened the package and saw the Book of Mormon, grew silent for a moment and then he said, "Hello, Mother." He was back home again. He knew who had sent the book.

I am happy to say to youth everywhere, prayerfully study the word of God. This is one of the greatest opportunities we have, and I hope you will take the opportunity of it now before that hunger comes in the after years. Do it now. Make it a part of today and tomorrow and the next day. Here at this conference we have enjoyed the guidance of the living oracles, and we are greatly blessed, but now, also enrich these words by being a student of the word of the Lord.

Another humble suggestion I would like to make is, live and enjoy the gospel. Live it, you have often heard, but also enjoy it. Reflect it in your life to the

THE IMPROVEMENT ERA

man who lives over the fence, works in the office, in the shop, wherever you may go. Reflect the joy and the happiness of living it. The man and the woman who live the gospel of Jesus Christ are our greatest exponents. They are our greatest missionaries.

I received a call not long ago from the general hospital in Los Angeles, while staying in Los Angeles at one of the hotels. On the other end of the line a young man said: "Brother Kirkham, I am back from Korea, having just landed in an airplane. I will be operated on at eight o'clock this morning. Won't you come and be with me?"

"Yes, at eight o'clock I will be there."

He was prepared for the operating room. The doctor said to the nurse as they were moved forward, "Take his pulse, will you please? I see his eyes are closed. He may have gone. I have been preparing him quite seriously."

In a moment the young man opened his eyes and said, "Doctor, I am not gone. I was just saying a prayer that God would guide your hands, that you

would operate with great skill, and that I would be blessed."

For an hour and eighteen minutes he was on the operating table; then they took him back to his room for rest and recuperation. I went down to meet my friends coming for me. The doctor passed by the door of the waiting room of the hospital and called me out and said, "I know you were seriously interested this morning with what happened, but to me this was just another operation at the hospital. I am here nearly every day, but I want to say a word to you, and I know you will be interested. When that boy opened his eyes and said, 'No, I am not gone. I was praying for God to guide your hand,' I felt as I went to do my work that there was a special spirit that was upon me. It was beyond my ordinary skill. The boy had sent a message in prayer, and the answer came to help me. I am not sentimental, Mr. Kirkham, about things like this, but I wanted to tell you that this morning was a great event in my life."

Yes, to live and enjoy the spirit of the

gospel of Jesus Christ in that moment when we need it so badly, when life calls us to a great task at a deciding moment, may we be prepared by good living to speak freely and frankly to the Lord and enjoy his holy blessings.

May I add one word further. *Share these blessings.* It is not quite complete unless we give to someone that which God has graciously given to us. Share the blessings.

Just two days ago on the elevator in our general office, I met a young man just home from a two-year mission. He said, "I want you to meet my mother. Mother, this is Brother Kirkham." Then he turned to me and said, "Mother is going on a mission. I just came home, and we have been working it out. Of course, you know Mother is a widow. We have a little country store, but we have been working it out. Now she is going, and we are very happy."

Yes, prayerfully study the word of God. Live and enjoy the gospel. Share its blessings, I humbly pray in the name of Jesus Christ. Amen.

Letter to German Students

Sam E. Young.

OF THE FIRST COUNCIL OF THE SEVENTY

A FEW WEEKS ago, there came to Salt Lake City, thirteen students from different parts of western Germany. They had been sent to the United States by their government, and while in this country, they became the guests of the different cities they visited, and the railroads gave them free transportation. They were impressed with Salt Lake City, and their few hours here visiting the centers of interest and meeting some of the people was to them a memorable thing. One of the young ladies remarked that they did not like the large cities for the people seemed to have little interest in them. They had words of gratitude for the manner in which they were received and the spirit of brotherhood that they experienced here in Salt Lake City. One of them said: "Tell us about the United States and particularly of your city here in the mountains." They were promised a letter to be sent to them in Germany, and I am taking this opportunity of reading it to you.

Our government of the United States is, as you know, one of the youngest nations of the world's history. The government was organized in 1789, under the supervision of the first president, George Washington. There were thirteen divisions called states, which had been settled by people from England, Germany, France, Italy, Spain, and the Scandinavian countries. The dom-

inant people were English. Most of them had a profound belief in religion and morality, which ideals were expressed in their civic documents like the Constitution of the United States. It was a period of great and wise men, and among them were families from your native land. The noted German soldier, Baron Von Steuben, was an officer in Washington's army, and the name of Hyam Solomon will ever be remembered for his giving his entire fortune to the American cause at the time of the terrible suffering at Valley Forge. Your own forefathers had not recovered from the terrible times of the "Thirty Years' War" when they turned to America. In Germany there were intense poverty, suffering, and religious persecutions in the eighteenth century. America had been settled along the Atlantic coast, when and from the mass of human misery came your forefathers who settled largely in Pennsylvania, Maryland, and Virginia. They brought with them a love for the arts and music and adapted themselves to the new world.

Children of your fathers entered our schools and universities and came to understand our American civic and political life. In this country, you have preserved your arts and music and literature and great schools of philosophy. Your Immanuel Kant was known by our earliest educators. The Germans have come to know the fundamentals of

the Constitution of the United States. If you were attending our schools, you would learn that the opening statement of the Mayflower Compact is: "In the name of God, Amen." And a little later you find the words: "... for the glory of God and advancement of the Christian faith." Americans have always promoted the ideals of the Christian faith. Among our noted documents of history are the Articles of Confederation, which begin with these lines:

Whereas we all came to these parts of America with one and the same end, namely, to advance the kingdom of our Lord, Jesus Christ, and to enjoy the liberty of the gospel in its purity.

Then I have pride in calling your attention to the first meeting held in Virginia known as the General Assembly of Virginia. To this meeting came many of your German people, possibly there were some of your own forebears. In the account of the first meeting of the Virginians, we have these lines:

... for as much as men's affairs do little prosper where God's service is neglected, all the burgesses took their places in the choir till a prayer was said by the Reverend Mr. Buche, a German minister, "that it would please God to guide and to sanctify all our proceedings to his own glory."

(Continued on following page)

Finally, read the Declaration of Independence, which acknowledges the Creator as the source of life and liberty, relies upon "the protection of Divine Providence," and is written in a spirit of reverence, with an appeal to the right as established by God. You see our fathers always in this civic and political life, acknowledged the leadership of God and sought humbly to follow him. Take your Bible and read the 127th Psalm:

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Here in America, men were free to believe as they wished. The history of the United States has largely been a history of religious beliefs. In fact, the American people are naturally believers in God, the eternal Father, and in his Son Jesus, the Christ.

After the lapse of the ages when a new world of discovery and invention had changed man's social outlook, and the way of living had been recreated in the world, it was natural that someone should come forth to look to God for a revelation of his holy word. Many stouthearted followers of the Holy Bible looked toward the new day. In 1620, Pastor John Robinson, in bidding the Pilgrim Fathers good-bye as they left the shores of Holland for far-off America, said to his congregation of faithful men and women:

If I demand anything to you, by any other instrument of His, be as ready to receive it as ever you were to receive truth by my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of His holy word. . . . I beseech you to remember it is an article in your Church Covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

During the French Revolution, Michelet wrote in his history of France:

The world is waiting for a Faith to march forward again, to breathe and to live. But never can a faith have a beginning in deceit, cunning, or treatise of falsehood.

Soon after these words were written, there was born on the frontier of the United States "a new Faith to march forward again, to breathe and to live." A young boy walked into the woods one day—a boy not hungering for food, but for God, and like the shepherds of old, he felt he must go " . . . even unto Bethlehem." (Luke 2:15.)

The youthful prophet was Joseph Smith, who knew that what the world needed first, and to the end, was God. Not God in the heavens alone and in the past, but God here, and ready by the man "whom he hath ordained" to repeat and enlarge the work given to the world eighteen hundred years before. Joseph Smith had that divine discontent, which gave him the cer-

tainty that whoever opens his heart to the Savior of mankind receives life, and light, and strength.

From the day that the Prophet announced his divine calling until his death, he wrote and spoke the revelations of God and became the clarion of a new day. He awakened a new eagerness in the hearts of men. He met the problems of the ethical and religious conditions of mankind and gave anew the way from the material world to the kingdom of God. The finer elements of life were restored to primacy. Human conduct was won to better issues, which are the cultivation of righteousness in the entire life and activity of mankind.

The coming of John the Baptist, and later of Peter, James, and John, resulted in the establishment of the Church of Jesus Christ of Latter-day Saints, for these holy men had restored the priesthood of God, and the divine work of these latter days was begun for the redemption and salvation of mankind. The plight of the world at that time was its lack of vision, its loss of the principles of the gospel of our Lord and Savior Jesus Christ. With the restoration of the gospel came a spiritual conviction, a dynamic knowledge, which has been woven into the very lives of the Latter-day Saints. Man's relationship to his heavenly Father has become known. There is a new vision of the kingdom of God, the purpose of which is to culminate in the reign of righteousness upon the earth. This is the prevalent note in the restored gospel. God reigns in heaven and in earth. He is the divine King of nations.

Out of our faith, we find everything that is holy and pure and of good report. The morning of the first Sabbath day after the arrival of the Pioneers in this valley, Saturday, July 24, 1847, divine services were held, and the people were seated in a circle out in the sagebrush, and nearby were the waters of a lovely stream. Gratitude to God was expressed in song and prayer, and the words of Isaiah were read by Apostle Orson Pratt, who gave the sermon:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah 52:7-8.)

The Latter-day Saints believe and know honestly that Adam came to earth sent of God, from heaven. He held the priesthood of God and became the first teacher of the gospel to his descendants. The divine ideals as taught by the Father of us all were held sacred, and from that time to the days of the Messiah upon the earth, the truths of God were planted in the hearts of his children. Maurice Maeterlinck, in his book, *The Great Secret*, says that what we read

in the oldest archives of wisdom gives only a faint idea of the sublime doctrines of the ancient teachers. The older the texts, the more pure, the more awe-inspiring are the doctrines they reveal. They may be merely an echo of sublimer doctrines. We come down to the age of the prophets. Says a noted historian:

How fitting it is that Malachi should seal up the book of the Old Testament prophecy by such a clear statement of the coming of the Lord, the Messenger of the Covenant, the Son of righteousness, and thus give the last prediction of him, with whom the evangelists begin their gospel history.

Hugo Munsterberg of Harvard University, a noted German, wrote, in his *Psychology and Life*, something of the past glory of the sacred words:

There is a truth, a beauty, a morality, which is independent of psychological conditions. Every straightforward man, to whom the duties of his real life are no sounding brass, speaks with a sound voice to the psychologist: "There are more things in heaven and earth than are dreamt of in your philosophy."

By the power of the Holy Priesthood which Joseph Smith received from heaven, he established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world what it ought to be are now within it. We are to study more deeply and constantly the divine truths of the gospel of Jesus Christ. We must know the history of the Church of which we are members. We must understand the meaning of the priesthood of God, which has been given to us. We must know the divine teachings of the Holy Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. How beautifully do they teach the words of Shakespeare:

What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! (Shakespeare, *Hamlet*, Act II, Sc. 2.)

What a directive purpose the Prophet Joseph Smith gives us in the words as found in the 88th section of the Doctrine and Covenants:

. . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (Verses 118-119.)

From the beginning of the history of the Church, Joseph Smith organized schools of learning. He became a student and a member of the Latin, Greek, and Hebrew classes established in the

Kirtland Temple. He established the University of the City of Nauvoo, encouraged the building of the Seventies' Hall of Science. From these institutions came the wonderful schools of learning in Utah.

In 1851, the first extensive library was brought by ox teams to this state. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the New York *Herald*, New York *Evening Post*, the Philadelphia *Saturday Courier*, and the North American *Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

The pioneers were always striving to understand the arts and sciences, for they sensed keenly the power of all truth. They knew the human constants—hunger and labor, seedtime and harvest, love and faith—which entered into their lives from the very first. They built the Tabernacle which you visited. They continued establishing schools and colleges and established a theater in the wilderness which in time became recognized by the artists of the London stage as well as the famous dramatists of America. Mr. M. B. Leavitt has written in his *Fifty Years of the American Stage*:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the Capital of Mormondom.

Utah today has become a great state. Ellsworth Huntington of Yale University, has recently written in his book, entitled, *Civilization and Climate*:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defence, been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah.

Count Hermann Keyserling, the noted German philosopher and historian, came to Salt Lake City a few years ago and afterwards wrote in his *Travel Diary of a Philosopher*, these words:

The Mormons have achieved a civilization hardly attained by any other people. In barely half a century they have changed a salt-desert into a garden. They are, moreover, admirable citizens, law abiding, honest, and progressive.

All the religious denominations of the
JUNE 1954

world have been welcomed to Utah. One of our Articles of Faith says:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience and allow all men the same privilege, let them worship how, where, or what they may.

Wherever the Mormons have settled, this has been the attitude of the Church toward all denominations and peoples. In an ordinance relating to religious societies passed by the city council of Nauvoo, we have these words:

AN ORDINANCE RELATING TO RELIGIOUS SOCIETIES

Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration and equal privileges in this city; and should any person be guilty of ridiculing or abusing or otherwise depreciating another in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall on conviction thereof before the Mayor or Municipal Court be fined or imprisoned at the discretion of the Mayor or Court.

You are now to be conducted to our central place of worship, the Tabernacle. Elder Zimmerman, my brother in the priesthood of God, will conduct you there and will tell you much about the building. Professor T. E. Tallmadge, Fellow American Institute of Architects, says in his *Story of Architecture in America*:

Up and down the Atlantic Seaboard, through the Western reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek Revival spread. I have noticed that the famous Tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices.

In some of our early-day buildings we find no lack of knowledge and appreciation of the fine arts. You may recall how you Germans had been influenced by the Greeks in your fine architecture. I recall a number of great buildings notable in architectural history where the Greek influence is plainly seen. I may mention the old Museum and the Brandenburg Gate in Berlin, and in Vienna, the Parliament House. As you listen to the music of the great organ which was built by a noted organist in Pioneer days, it gives me pride to tell you that the Tabernacle is now known as one of the greatest symphony halls in the world. As early as 1875, our people heard the music of Beethoven and Bach, and picking up a program of Easter Church Services in 1949, we find that *Jesu, Priceless Treasure* of Johann Sebastian Bach, together with the *Requiem* of Johannes Brahms, constituted the program. The great Brahms *Requiem* is not a mass for the dead but rather an ode to the departed.

This is just to tell you that the Latter-day Saints have been lovers of the classical music as well as of all the arts and literature since the Church was organized. Many a time, the people have in worship sung with the choir: "How Lovely Is Thy Dwelling Place, O Lord of Hosts."

May I say in conclusion, my fellow students, that the Mormon people have expressed their love of God by their constant faith and prayer which have resulted in great love for all peoples wherever they live on the earth.

I pray that you students may have a prosperous and happy journey throughout America and that you may return to your homes in peace and safety. May God ever bless you.

Levi Edgar Young

Be Instructed YOUNG

Mark E. Peterson

OF THE COUNCIL OF THE TWELVE



SHORT time ago, in company with Brother J. Leonard Love of the welfare committee, I had the opportunity of attending a stake conference at Snowflake, Arizona. While there, we were invited to a dinner which was being held for the Aaronic Priesthood boys of the stake. It was a memorable occasion. The program was delightful. Several beautiful numbers were given, one of which was a solo by a young boy who had a clear soprano voice. It was a solo which brought back to my mind a number of wonderful memories. That young man stood up before those four hundred or more boys and sang:

A "Mormon" boy, a "Mormon" boy,
I am a "Mormon" boy;
I might be envied by a king,
For I am a "Mormon" boy.

That song was written by Evan Stephens, and as it was sung, I remembered that as a boy I sang this song also; and I had the opportunity of singing with a large boys' chorus here in this Tabernacle under the direction of Evan Stephens. I learned to honor him then, and I loved this song. Let me read to you a little more from it:

My father is a "Mormon" true,
And when I am a man,
I want to be like him, and do

(Continued on following page)

Just all the good I can.
My faults I'll try to overcome,
And while I live enjoy,
With pride I'll lift my head and say,
I am a "Mormon" boy.
A "Mormon" boy, a "Mormon" boy,
I am a "Mormon" boy;
I might be envied by a king,
For I am a "Mormon" boy.

About this time my father was my Sunday School teacher, and a little later he became the instructor in our deacons' quorum. I used to honor him as I sang this song. I also remembered my heavenly Father, and the command which the Savior gave us to strive to become like him. And then as I would sing this song, not only would I have gratitude to my earthly father, but to my heavenly Father, also, and I would sing, "I want to be like him, and do just all the good I can."

As I listened to that boy in Snowflake sing this song, I thought how often it is that our boys and our girls, when they get into junior high and possibly into senior high, feel as if they are growing up and must put away childish things. It is true that they must put away certain childish acts, but other things which are taught them in childhood are so very important and so basic that all through their lives they must remember them. The message of this song by Evan Stephens is one of them.

A "Mormon" boy. . . .
I might be envied by a king,
For I am a "Mormon" boy.

And then there was another song that I loved very much as a young lad. It carries with it another glorious lesson which our young people should remember even though they begin to grow up in those high school years. The song to which I refer is one written by Eliza R. Snow. You remember that Sister Snow wrote, "O My Father," "How Great the Wisdom and the Love," and some others of our most beautiful hymns. But she knew also how to write for young people. In this beautiful song she placed the ideals of the Church in the language of children, and had them sing it in the hope that as they grew up they would not abandon the ideals of which she spoke, but would allow them to become steadily more important in their lives. I hope every one of you continues to sing it, and to hum it over as you go along the street, and that you remember the great lessons she wrote into it:

In our lovely Deseret,
Where the Saints of God have met,
There's a multitude of children all around;
They are generous and brave;
They have precious souls to save;
They must listen and obey the gospel's sound.

All of you know those words. Aren't they glorious? And isn't it stimulating music which has been written to these words? But listen to some of the more

important things Sister Snow taught to young people in their childhood, hoping to establish in their hearts by song the high standards that are so vital and important to these boys and girls as they grow up and accomplish the things that Brother Lee has referred to here this morning:

That the children may live long
And be beautiful and strong
Tea and coffee and tobacco they despise,
Drink no liquor, and they eat
But a very little meat;
They are seeking to be great and good and wise.

When I was in school one time, I accompanied the class to Provo and went through the institution down there for the mentally afflicted. We saw one young man there who had a queer tendency in that he always wanted to be striking himself on the head. I remember as students how we thought this man was so to be pitied because he didn't have any more sense than to strike himself on the head. As we were talking about that one day, I thought of this song:

That the children may live long,
And be beautiful and strong,
Tea and coffee and tobacco they despise,
Drink no liquor, and they eat
But a very little meat.

As young people we talked about it, remembering this man who wanted to strike himself on the head. One of the students then said, "Well, which is crazier, to be batting yourself on the head all the time, or to be taking things into your body that would poison you? Which is worse—to poison your body

and defile it, to make yourself intoxicated so that you don't know what you are doing, even losing your self-control, or to bat yourself on the head? Which is the crazier of the two?

Now think in terms of modern science. Think how doctors are discovering, despite the arguments of all the tobacco companies, to the contrary, that you do tend to develop cancer of the lung through cigarettes. Which is crazier, to bat yourself on the head with a stick, or to bring into your body these things that will destroy your body? Which is crazier?

Drink no liquor, and they eat
But a very little meat;
They are seeking to be great and good and wise.

I ask you young people, is there anything childish in this song when you really think about it? Can you see anything childish in this injunction to avoid these stimulants, these narcotics, these intoxicating things, which not only affect your body adversely but will also destroy your spirituality and your faith in God, if you allow them to?

That the children may live long
And be beautiful and strong,
Tea and coffee and tobacco

and liquor and all these other evil things they despise!

And then there is the next stanza:

They should be instructed young
How to watch and guard the tongue,
And their tempers train, and evil passions bind;
They should always be polite,
And treat ev'rybody right,
And in ev'ry place be affable and kind.

I have thought a great deal about that at different times. I am sure we should be instructed young. I recall that Solomon said that if we are properly taught when we are young, we will not depart from those important things when we grow up.

We should watch and guard the tongue. I used to think this meant only profanity, and that is extremely important, because one of the great commandments is that we shall not profane the name of God. He will not allow us to go free if we do profane his holy name.

But the more I think of the things that Brother Lee so beautifully discussed here this morning, the more I am convinced that Eliza R. Snow was inspired in guiding the young people to watch and guard the tongue against speaking of evil and demoralizing things which put evil thoughts in the minds and sometimes lead to evil acts which are themselves destructive of the very soul; including evil stories and evil remarks about the opposite sex. "They should be instructed young how to watch and guard the tongue, and their tempers train." And that is so important.

"And evil passions bind. . . ."

I, too, get letters from young people. I got one the other day from a girl who wanted to know, Is it wrong to pet? She

THE IMPROVEMENT ERA



said, frankly, "I don't know. Will you tell me, is it wrong to pet?" And I wrote back to that girl and told her that petting is one of the most pernicious things that ever came into the world, and that when young people pet they lay the foundation for the destruction of their morals. In fact petting is in and of itself a partial loss of virtue, and when any young people pet, they to that degree lose their chastity. The Lord said that when anyone looks upon others to lust after them, they have committed adultery with them already in their heart.

They should be instructed young,
How to watch and guard the tongue,
And their tempers train, and evil passions bind;
They should always be polite,

And treat ev'rybody right,
And in ev'ry place be affable and kind.

Nothing childish in that, is there? Shouldn't we, as we grow up, even through high school and college and into mature adulthood continue to sing "In Our Lovely Deseret"?

And then this last verse which every one of us should remember, particularly as young people, because it will help us to keep on the right path:

They must not forget to pray,
Night and morning, ev'ry day,
For the Lord to keep them safe from ev'ry ill,
And assist them to do right,
That with all their mind and might,
They may love him and may learn to do his will.

Monday Afternoon Session, April 5, 1954

The Future Before Us

Richard C. Evans

OF THE COUNCIL OF THE TWELVE

THERE are always overwhelming feelings on these occasions. Two of those that rise to the top at this time are inadequacy, and gratitude for fellowship with you and for any part in the Church.

I recall reading a statement that President McKay is reported to have made, as he alighted at the airport of one of the large South American cities on his recent tour: that "there are three beautiful things in the world—love and friendship and brotherhood." They are all in evidence here and help to feed and sustain us and to send us away encouraged and enriched.

I am mindful of the glorious principles that have been enunciated here, which, with others, make this a most satisfying gospel to feed the human soul. Some of these are: faith, repentance, the assurance of forgiveness with proper repentance; the eternal continuance of personality, of individual identity; the assurance that we may have everlasting association with those we love; testimony; the knowledge that no man stands between us and our God; the assurance of eternal plan and purpose; continuous revelation; free agency; and the fact that this is an inclusive message and opportunity and gospel and Church, and not an exclusive one—that its blessings are to all men who are willing to partake of them, and are not reserved to a special few predestined by our Father in heaven to have the blessings and benefits. It is his purpose to save all his children and to exalt all his children, not merely to warn and turn them away, but to labor with them in love and in patience, and to bring

them back into his presence, if they will.

A great man has been in our midst here for a few days, one of the notable men of medicine, Sir Alexander Fleming, whom we have had the pleasure in this community of meeting and hearing on one or two occasions. He told the story of how, in working in a laboratory in a London hospital back in 1928, he observed the action of an accidental mold that had drifted into his laboratory from some source and which had an arresting effect on some germ colonies that were in the culture in one of his petri dishes. His statement, as he recorded it in his diary, was this: "I was sufficiently interested to pursue the subject. The appearance of the culture plant was such that I thought it should not be neglected." Thus, penicillin was discovered and put to immeasurable human benefit.

"I was sufficiently interested to pursue the subject." Well, with a mold so common, so accessible, one wonders why someone did not see it sooner, why someone did not "pursue the subject" sooner. That the world should go so long without such a discovery from such a common and available source would seem to be but a further indication that there is ever before us an infinity of undiscovered things and that opportunities are limitless, and that "revelation" of this kind is continuous, as is direct revelation from our Father in heaven.

The songs of birds that are all around us, we often do not hear. Two enterprising scientists not long ago made some "visual recordings" of bird songs with an audio-spectrograph, so that the human eye could "see" the music that

As I have studied that song and the philosophy expressed in it by this glorious poet, I begin to understand what in my boyhood I did not understand: why it is that a Mormon boy might be envied by a king.

And now because I have some realization of what Sister Snow wrote in this song, I can understand that you girls of the Church, every one of you, might well be envied by a queen, if you will but live up to the principles of the everlasting gospel.

And every boy in the Church truly might be envied by a king because he himself is kingly by reason of the righteousness, the cleanliness, the faithfulness of his life.

May every boy and girl experience that joy is my humble prayer, in the name of the Lord Jesus Christ. Amen:

the birds were making, but the human ear could not hear it as it reached above the range of "normal" human hearing.

Who knows what unseen and unheard things may be all around us? There are limitless possibilities; there is infinity before us, and revelation must be continuous.

Sometimes we wonder why others cannot see some of the things that we see. Sometimes we wonder why we cannot see some of the things that they see. There may be many reasons for this. We differ in our experience; we differ in our perception; we differ in our preoccupation. Some of us have our thoughts fixed on one thing at one time, and some on another. But there are great things to be discovered if we will have ears to hear and eyes to see and be sufficiently interested "to pursue the subject" as was this great man of medicine.

There may be things that some of us do not see—as Peter and Paul, seemingly did not always see the same things—but they both loved the gospel; they both lived for it, and both were willing to die for it. There are some great fundamentals and requirements and commandments on which there can be no doubt and no differences, of which the Lord has spoken definitely. Beyond this, some, such as Sir Alexander Fleming, see some things that some of us do not see.

As to free agency: mercifully and wonderfully that was settled in the heavens a long time ago when Lucifer challenged it. It is one of the great and glorious principles of the gospel of Jesus Christ.

I recall a comment reported to have been made by President Clark to a graduating class last spring, in which he said, in substance, that Lucifer must have thought that God was very "old-fashioned." Lucifer was proposing some very different ways of doing some things. It seems that he would have done some things in a much more "efficient" manner, if you will put "efficiency" in quotations. He would have delivered all

(Continued on following page)

our Father's children back to him—but in a strait jacket!

The only kind of "efficiency" that the Lord God is interested in for us is that kind of efficiency which contributes to and promotes the development and growth of his children in helping them choose for themselves the great things and the right things, the right way of life—for the eternal salvation and exaltation of their souls. And I would say today, keep faith in freedom. Avoid the principle of compulsion.

And now for a moment or two, may I yield to the temptation to speak another thought or two to these young people who are here from Brigham Young University, to these others who are here in this congregation, and beyond here, to all who will hear or read, and to all those of this generation, whom they represent, following along the lines of the moving and impressive instructions of Brother Lee and Brother Petersen this morning:

It is apparent that man has acquired the power to destroy the works of man. The instruments of destruction are ever more fearful with each passing day. But man has not acquired the power to destroy the works or the plans or the purposes of God. All of us at times have our fears. All men have their fears, their uncertainties. But may I say to you: Go ahead and live your lives. You are not alone in life. The Lord God is there and ever accessible to you.

This is no time for panic. Our Father made us in his image. He sent us here. He looked out at what he had made during the creation, and he saw that it was very good. It was good, and it is still good. He intends happiness for us, and it is not only our privilege but also our duty to be happy, and we shall be if we have the courage to live as we ought to live and to be what we ought to be.

Be honest, clean, chaste, humble. Keep your lives well-balanced. Always reserve some of your time and means to the things of the spirit and to the service of your Father in heaven as well as to the things of the mind and the things of physical sustenance. Work, study, and pray. Keep an open mind to truth; keep the faith; live so as to have a quiet conscience. The rewarding way of life is to keep the commandments. The hard way of life is to live contrary to conscience and contrary to the commandments.

We are in this world, and I do not know anything to do about it except to make the most of it, to live good and useful and purposeful lives, and to find joy in the opportunity that the Lord God has given us until the time comes to leave this life, which will be swiftly and soon enough. There is no running away from life, no running away from ourselves. We can run away from where we are, but not from what we are or from who we are; and all we have to do is to live a day at a time to the best of our ability. The weight of the

future is not on us except as it comes moment by moment.

In the words of Thomas Carlyle, "The crash of the whole solar and stellar systems could only kill you once." There is no point in living in fear, in panic, or in apprehension. Endure to the end, keep faithful, for he who made us and gave us life and who keeps creation in its course will not forsake us. And though we have acquired the instruments for destroying the works of man, if we should be so foolish as to set them loose, yet the power and the purposes of God as concerning us and all his creations are constant and ever surround us with their protection and their peace, if we will be partakers of these things.

God lives. He has eternal plans and purposes for his children. Jesus is the Christ. The gospel has been restored, and despite all the answers we do not know and all the areas where there may be differences of opinion, we know all we need to know for our everlasting salvation and exaltation and happiness—if we will use what the Lord God has given us. Truth will triumph; justice will be done; and there will be no good thing lost in the life of him who

will live as best he knows how to live and will partake of these things which our Father has prepared for us.

May I close with the testimony of a beloved friend, who is not with us, Dr. John A. Widtsoe. In one of the closing sentences of his book, *In a Sunlit Land*, in which he looked back on his life as a scientist, as a convert, as an educator, as an Apostle, and as a great and humble servant of men and of God, as a man who had seen much of life from many sides and who had come forth from it all with a sweet and simple faith—on the last pages of this book he wrote these words which he left for the record of posterity:

During this long life, I have had occasion to test, time and time again, the verity of the foundations of the Church of Jesus Christ of Latter-day Saints. The answer has always been the same: Joseph Smith told the truth. (*In a Sunlit Land*, pp. 243-244.)

I leave this with you as a witness of my soul this day, to you a choice and blessed generation of youth. God bless you and be with you; go forth and live your lives; rely on him; keep sweet and humble, and his blessings and guidance will be with you. May he bless you in all your decisions, I pray, in Jesus' name. Amen.

"If Thou Wilt Be Perfect"

Eldred F. Smith

PATRIARCH TO THE CHURCH

I WISH to express my gratitude for the prayer that was offered at the opening of this session, and I pray that I shall receive my share of the answer to that prayer.

Truly, these are great gatherings, gatherings of a faithful people, seeking spiritual food to buoy us up and give us courage and strength to carry us along the way a little farther.

In my mind I see a parallel in these gatherings to the young man who asked the Savior,

Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.

He saith unto him, Which?

Jesus enumerated a number of things to do and he answered,

All these things have I kept from my youth up: what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven: and come and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions. (Matt. 19:16-18, 20-22.)

Nevertheless the young man had been

keeping the commandments. We who are members of the Church are also the more righteous who are trying to keep the commandments.

The young man went away sorrowful. I wonder how many of us do a similar thing when we leave these conference sessions. President Smith called our attention to the fact that the Lord is pleased with the Church collectively but not individually.

The instructions from the Lord and from the prophets of all times comes down to us: "Say nothing but repentance unto this generation." (D. & C. 6:9.)

And such counsel is found in most of the addresses given at these conferences, and when we, who are trying to keep his commandments, are taught repentance, do we accept it as only something for the other person—the sinner—or as something done once as a prerequisite to baptism and then not needed any more?

After a spiritual feast such as we have in these sessions, it is natural to want to share with others what we have received, and surely we should do so. But do we accept the instructions for ourselves and put them into practice, each for his own benefit first?

As long as we are not perfect, we are in need of repentance, for all improvement comes as a result of repentance. Each should take daily inventory

THE IMPROVEMENT ERA

of himself and try to do better each day. Repentance is a daily affair.

Do we have pride to overcome? The Lord says, "Be thou humble; and the Lord thy God shall lead thee by the hand." (*Ibid.*, 112:10.)

One of the greatest pitfalls that we must watch is the pride of self-righteousness. Are we ever guilty—when we devote so much of our time and our efforts to activities in the Church—of being lifted up in the pride of our own importance?

There was a discussion recently between a member of a stake board and a ward officer over a roadshow that had just been presented. The stake officer was highly indignant because the daughter of the ward leader had a speaking part while her own daughter was only in the chorus.

Are we always wholeheartedly glad when others succeed, or is our praise lacking in sincerity—given grudgingly, or not at all?

Are you so self-righteous that you have neighbors on all sides of you who do not attend Church or are not members of the Church and you do nothing to assist them?

Another common fault for which many of us may have cause for repentance is repeating a bit of gossip we have heard. Whether it be true or not is beside the point. If it is not kind, it does not bear repeating.

Are you willing to forgive? Remember, in the Lord's prayer, Christ prayed, "Forgive our trespasses as we forgive those who trespass against us."

Do you refrain from passing judgment, or do you condemn others for the faults you see in them?

Understand, I am not condemning anyone. I just say, "If the shoe fits, wear it."

We become so involved in our various Church activities that sometimes we think we have "arrived," as it were—that we have no need for repentance. Leave that to the poor sinner.

Carlyle uttered a great truth when he said, "Of all acts, is not repentance most divine? The greatest of faults is to be conscious of none."

There are those also who are conscious of their mistakes, yet they do not try to change their habits.

The film we saw at the priesthood meeting the other night was a good example which shows that there are many of these people.

I have heard some say that they have been told that because of their past acts they cannot receive the blessings of exaltation anyway, even if they went to the temple, so why try?

They liken themselves to the prodigal son who returned only to be a servant. If one procrastinates the day of repentance until the day of his return to the Father, surely he cannot expect anything other than to become a servant.

However, had the prodigal son repented earlier and regained his wealth and his birthright, he could then have returned to the father without being a servant. Likewise, if a man repents and restores his rights to the blessings,

surely he shall receive all he has earned. "Repentance becomes more difficult as the sin is more willful; . . . as the time of repentance is procrastinated, the ability to repent grows weaker." (James E. Talmage.)

Alma tells us,

Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you. (Alma 5:33.)

He says, "All men"; not just a few who are selected, but he says, "Repent, and I will receive you."

If you just stop and think of it, how wonderful the mercy of the Lord is. All manner of sin, except murder and blasphemy, can be forgiven through repentance. If we will try to do his will, his arm of mercy is outstretched toward us.

Not one of us is perfect now, but we are here to attain perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) So as we overcome our weaknesses, and our sins, we grow and draw nearer our aim of perfection.

Let us not be so self-righteous that we think that we have no need for repentance, for the Savior himself preached repentance to the more righteous who were spared from the great destruction at the time of his crucifixion. At that time, on this hemisphere there was darkness for three days and great destruction; many cities and all their inhabitants were destroyed. Then the voice of the Lord was heard declaring that the more wicked had been destroyed, and the more righteous had been saved. To the righteous that were spared he declared as he might well say to us here today:

O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. (3 Nephi 10:6.)

Then a warning—

But if not, O house of Israel, the places of your dwellings shall become desolate until the time of the fulfilling of the covenant to your fathers. (*Ibid.*, 10:7.)

Yes, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. (*Ibid.*, 9:14.)

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with the Holy Ghost. . . .

Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

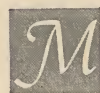
Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved. (*Ibid.*, 9:20-22.)

May the Lord's blessings be upon us, I pray, in the name of Jesus Christ. Amen.

"Where Is A Church...?"

Bruce R. McConkie

OF THE FIRST COUNCIL
OF THE SEVENTY



AY I INVITE your attention to a comparison between the Church of Jesus Christ, as it was organized and perfected in New Testament times, and

self-styled Christian churches that exist in the world today? In order to do so I shall take the liberty of raising a number of queries, and shall assume that each of us has a sufficient working knowledge of the New Testament to recognize the basis upon which each query rests.

Where in the world today will we find a church that has as its official title some combination of the names of Christ, according to the New Testament pattern?

Where is there a church whose ministers claim divine authority in the real, complete, and actual sense that it was claimed by the ministers among the primitive Saints?

Where is there a church which claims the Melchizedek and Aaronic orders of the priesthood as these were had anciently?

Where is there a church in which we will find the ordinances practised that were practised among the primitive Saints?

Where do we find baptism by immersion for the remission of sins performed under the hands of a legal administrator?

Where do we find a people who lay hands on the head of every baptized convert for the present bestowal of the Holy Ghost; or who, when there are sick among them, call in the elders of the church, that they may anoint them with oil and pray over them, that the prayer of faith may heal the sick and God may raise them up?

Where is there a people that has the New Testament ordinance of baptism for the dead?

Where is there a church that has the same organization that existed among the primitive Saints, that has Apostles and prophets, pastors, evangelists, and all the rest?

Where is there a people that believes that there should be Twelve Apostles holding the keys of the kingdom, presiding over and directing all of the affairs of the Church and king-

(Continued on following page)

dom, and that such group should continue until there is a unity of the faith?

Where is there a church that believes that God has set some in the Church, first Apostles, secondarily prophets, thirdly teachers; after that miracles; then gifts of the spirit, healings, tongues, helps, and governments?

Where is there a church that professes to have all of the doctrines that were taught in New Testament times; that believes that God our heavenly Father is a personal being, in whose image man is created; that has an understanding that Jesus Christ is his Only Begotten Son and is a Being in the express image of the person of the Father?

Where is there a people that has a real, intelligent, and scriptural understanding of the atoning sacrifice of Jesus Christ, that knows that because of that transcendent act all men will be raised in immortality and those who have believed and obeyed the gospel law, both in immortality and unto eternal life?

Where is there a people that knows that the plan of salvation, based on the atoning sacrifice of Christ, consists in having faith in Christ, in repenting of one's sins, in being baptized under the hands of a legal administrator, in receiving the gift and guidance of the Holy Spirit, and then in enduring in righteousness unto the end?

Where is there a church that believes that the gospel is preached to those in the spirit world, that they may live ac-

cording to God in the spirit, and be judged according to men in the flesh?

Where is there a people that believes in the literal resurrection from the grave, in the fact that all men will stand before the judgment bar of Christ, and having been judged according to the deeds done in the flesh, will be awarded a place in a kingdom of glory, in either a testial, a terrestrial, or a celestial kingdom?

Where is there a people that believes that between the first and second comings of Christ, there was to be a complete, total, universal falling away from the faith once delivered to the Saints?

Where is there a people that believes that in the last days there was to be an era of restoration, a time of restitution, in which God would give again all things that he had spoken by the mouths of all his holy prophets since the world began?

Where is there a people that believes that this restoration of the gospel was to be effected by angelic ministration, and that the gospel so restored was then to be carried to all the peoples of the earth?

Where is there a people that believes that in a day subsequent to New Testament times, the kingdom was to be restored to Israel and the scattered remnants of that people gathered back to the lands of their inheritance?

Where is there a people that actually believes that signs will follow those who accept and obey the gospel law, that professes to have among the membership of the church the working of

miracles, the ministering of angels, the gifts of the Spirit, and all of the powers and graces that were had anciently?

Now we might multiply questions on all of these matters, but I submit to you that every essential, identifying characteristic of the New Testament Church can, with intelligence and propriety, be outlined under one of these six heads: name, authority, ordinances, organization, doctrines, and gifts of the Spirit. And I submit to you further that there is only one Church in all the world that so much as claims to have every essential identifying characteristic of the Church organized and perfected by Christ and his Apostles anciently, and that one Church is the Church of Jesus Christ of Latter-day Saints.

Now, may I say by way both of testimony and of doctrine, that you and I are living in the era of restoration. We are living in the times of restitution. The heavens are no longer sealed. The voice of God is heard again. The kingdom is established on earth, and that kingdom is the Church of Jesus Christ of Latter-day Saints, and it has again every grace and right, power, privilege, and authority that the Almighty ever gave to the Saints in primitive times.

And now we are nearing the end of the world. The time is not far distant when the kingdoms of this world will become the kingdoms of our God and of his Christ, and if you and I live worthily and walk as most of us already know we should, we will be entitled to receive an eternal inheritance in his eternal world.

In the name of Jesus Christ. Amen.

WORK for the LIVING and the DEAD



ASSISTANT TO THE COUNCIL OF THE TWELVE

I

HAVE always enjoyed listening to that beautiful little song, "The Prayer Perfect," and I am thinking just now of the last few words in that song:

And with all the needy, O divide, I pray,
This vast treasure of content that is mine today.

As we sit here, brothers and sisters, we are blessed with vast treasures of content, knowing full well and having the assurance that God lives, and that this is his Church and kingdom; knowing that if we will keep the commandments of the Lord, that we may go back into his presence; that we may reach out and bring our loved ones and our friends this same blessing. This brings a great measure of contentment. But we must not rest contented, for the Lord has placed upon our shoulders the responsibility, not only of perfecting our own lives, but also of teaching to all the world this gospel. That has been emphasized in this conference. In

addition to that, he has given us the responsibility of identifying our dead kindred, of placing their names in the temples and there receiving ordinances as proxies for them.

There are those, even among us, who belittle and minimize this part of the gospel plan. There are many in the world who believe it not at all, yet it is true, and it is indispensable to the welfare and the salvation, both of the living and of the dead! Since God is just, his divine plan of salvation includes the means and the power by which those who have died without a knowledge of the gospel may hear it and, if they will, may accept it and receive that which has already been mentioned in this conference; namely, the great gift of immortality and eternal life.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Inasmuch as God is a just God, the

same principles, the same ordinances, the same conditions that apply to the salvation of the living apply also to the salvation of the dead—even that of baptism, which we know is indispensable for our membership in the Church and kingdom of God. The Lord has said,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

That means he must be baptized and receive the Holy Ghost.

Now, when the Savior said that, he made no exceptions. There was no distinction between the living and the dead. All were included; all must meet this prerequisite for membership and citizenship in that kingdom.

Wilford Woodruff, seventy-eight years ago tomorrow, said something about this, when he made this significant statement:

God is no respecter of persons; he will not give privileges to one generation and withhold them from another; and the

THE IMPROVEMENT ERA

whole human family, from Father Adam down to our day, have got to have the privilege, somewhere, of hearing the gospel of Christ; . . . They have to be preached to in the spirit world. But nobody will baptize them there, therefore someone must administer to them by proxy here in the flesh, that they may be judged according to man in the flesh and have part in the first resurrection. (*Discourses of Wilford Woodruff*, p. 179.)

And then a few years later this great man said this: "We have got to enter these temples and redeem our dead. . . . This is the great work of the last dispensation, the redemption of the living and of the dead."

Now, this is a tremendous task, a stupendous assignment. I feel sure, however, that as we work with the means and powers that we have and do our utmost toward this great work of redeeming the dead, that the Lord will, as he has done in the immediate past, provide additional ways and means and improved facilities by which this work can be better accomplished.

It is for a good reason that he has placed this responsibility upon us. It teaches us unselfishness. It teaches us love of others. It teaches us to be Christ-like and even become, in reality, saviors upon Mount Zion.

Another reason that he has placed it upon our shoulders is to provide through us the necessary ordinances for those who have passed on. My brothers and sisters, we cannot escape this assignment on behalf of the dead!

Now in order that the righteous dead may receive by proper authority the ordinances that are necessary for the blessings of immortality and eternal life, the Lord long, long ago promised the world that he would send from his presence one who possessed the authority and the keys to begin anew this work upon the earth. The promise was made through Malachi, the prophet, when he said,

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4:5-6.)

Now, the Prophet Joseph Smith said that this word *turn* should be understood to mean *bind* or *seal* the hearts of the children to their fathers, and vice versa. I like the words of Moroni to the Prophet Joseph in regard to this. Said Moroni:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers—

as they have done in a most marvelous way.

If it were not so, the whole earth would be utterly wasted at his coming. (D. & C. 2:1-3.)

The literal fulfillment of this promise has been made in our day! If we turn
JUNE 1954

to the 110th section of the Doctrine and Covenants, we will find that the Prophet Malachi's prediction has been literally fulfilled: that Elijah has come. On April 3, 1836, when Joseph and Oliver were in the Kirtland Temple, after certain ceremonies, including the sacrament, had been taken care of, they retired to the pulpit; and the veils being dropped, they bowed their heads in solemn and silent prayer, and then they declared that after arising from this prayer, that

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah. . . . (*Ibid.*, 110:1-3.)

The Lord told them that their sins were forgiven; that he had accepted that house, the temple in Kirtland, as the work of their hands; that it should be only the beginning of such things, and that

. . . the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; . . . (*ibid.*, 9-10)

and the Savior told them this was only the beginning of the blessings which shall be poured upon the heads of the people all over the world.

We have seen, in part, the fulfillment of that.

After this vision closed, Moses appeared to them and committed to them the keys of the gathering of Israel from the four parts of the earth. This was followed by the visitation of Elias who committed the gospel of Abraham, then they declared that:

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore." (And this is the important thing). . . .

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (*Ibid.*, 13-16.)

Thus, my brothers and sisters, has the fulfillment of Malachi's prophecy come to pass in this time of ours? He has come, and the powers that were given to Joseph have been extended to others, so that the people of the whole

world might, if they will, be blessed, and so that all of the ordinances of the gospel might be administered to in power and in righteousness.

Now, I know that men say, and they have said to me, "We do not believe this." But the disbelief of a million men does not change the fact! The restoration of this priesthood will, as has been predicted, save the earth from being utterly wasted at the coming of the Lord, otherwise his purposes would be thwarted; and we are told he has said that his purposes and his designs will not be frustrated, but only the designs and the purposes and the acts of men will be brought to naught.

We must not assume that the mission of Elijah and the powers that were given by him are confined only to the dead, for the living also must receive these same ordinances and have them performed if they would have exaltation and eternal life in the celestial kingdom of heaven.

How wonderful it is to see the young people—all people, come to the temples of the Lord in great numbers and receive their blessings. How fitting it is to see the parents and the grandparents come with their children. This is the ideal way, for if we are going to be together as families in the next life, it has always seemed to me that we should get some practice in getting together with our families under such circumstances in this life.

The obligation of the Latter-day Saints is three-fold:

1. To prepare themselves to go to the temple and receive their blessings and to teach their children to live so that they may be worthy and have a desire to go.

2. To gather the records of our dead and place them in the temples.

3. To go to the house of the Lord and there give our services occasionally to those who have passed on without a knowledge of the gospel.

Only by so doing can we perfect ourselves and receive the fullness of joy here and hereafter!

The Prophet Joseph has said that we should not procrastinate in this work. I know that many are active in it, many are anxiously engaged in it, but the majority of us are unconcerned. We must not leave it to Aunt Martha or someone else to identify our dead and to go to the temples; we must not assume that it has been done; it is our individual obligation to do this work! The Prophet has said that the Saints have not too much time to save and redeem the dead and to gather together the living relatives, and that is important, that they may be saved also. "They have not too much time," he said, "before the earth will be smitten and the consumption decreed falls upon the world." (*See Teachings of the Prophet Joseph Smith*, p. 330.) So, before that day comes, while the day lasts and before the night comes when no man can work, let us rejoice in this great restoration and participate in it to our joy and to our satisfaction. May we do this, I pray humbly, in the name of the Lord Jesus Christ. Amen.

Sharing the Blessings

Original Manuscript

ASSISTANT TO THE COUNCIL OF THE TWELVE



LAST FRIDAY the General Authorities met with the mission presidents who had been serving in this country and in Central America. It was an inspiring meeting, and they who were there expressed their gratitude and appreciation for the privilege of coming here to the headquarters of the Church and meeting with their brethren and reporting their labors, feeling the spirit of testimony as expressed by their associates and by all who were privileged to speak in the meeting which was held in the temple.

Then we have had our brethren who have offered prayers or spoken, express their gratitude for the privilege of being in attendance at this conference. We, ourselves, have partaken of that spirit, grateful to the Almighty that we are here, that we can sit under the sound of the voice of the prophets of God and of the other General Authorities as they have spoken and listen to their counsel, and partake of their spirit. We are grateful for this privilege and blessing.

You people who are listening in and who are watching on television are also grateful. Yesterday this latter privilege was extended wider than ever before in the history of the Church, and I know we were all thrilled as we heard President McKay tell of the extent of these televised and broadcasted services.

But this raised a question in my mind, as did our meeting with the mission presidents. I thought of some of our mission presidents over in the old country who are working faithfully, who are devoted to this work, giving of their time and their means, faithful to their trust, and yet they could not be with us.

I thought too, of the thousands of Saints, in the islands of the sea, and in the old country, and even in this country, who cannot partake of the spirit of these services because they are not able to be here or to come within the radius of television or of the radio, and yet they are just as anxious as we are, and they are just as devoted as we are. The Lord will not forget them. He will in his own way bless them as they learn of these services; as they read the testimonies of these meetings, they will partake of the same spirit, perhaps not so potently as we; but the Lord will bless them, and they too will share with us because he will not leave them alone.

Brother Christiansen has been telling us of our obligations to those who have gone, of the revelations of the

Lord that the hearts of the children shall be turned to their fathers, and the hearts of the fathers to their children, for "were it not so the whole earth would be wasted at his coming." In listening to Brother Christiansen we have been impressed with the magnitude of this work, and we have been given an insight into the mercies of our heavenly Father.

As we are permitted to enjoy the blessings of being here and are made aware of the blessings and privileges that come and will come to us through the atonement, we cannot help being made aware of and be concerned with the thousands of God's children who, through no fault of their own, are not blessed as we are.

I was in the home two weeks ago of one of our brethren where there is a little girl who is deficient, a little child who never will have the opportunity in this life to fulfil the purposes of the Lord for which she was placed here, unless God shall intervene with a miracle and heal her little body and her mind. Her mind apparently through some physical pressure and through no fault of her own, nor is it through any failure of her parents to do the will of the Lord, is not able to grasp the things that you and I are able to grasp, and thus she will go through life underprivileged, not physically only, but lacking in the expression of her mental powers. It is not her spirit that is injured, but her body, and the body is the medium of expression of the spirit in this life; and when the body is injured either in birth or before or afterwards, and as a result the spirit cannot give expression to a normal life here, then we speak of such as being defective, and handicapped.

And there are thousands of such everywhere. I wish you could go with me to our state training school in Utah County and see the hundreds of little children and men and women who are thus afflicted. As I have observed these, the question has arisen in my mind, "What is the answer to this problem of these underprivileged children, these people who are not blessed as we?" And I come back to the same conclusion that as those who are not here will also sometime share in the blessings that we are enjoying in these meetings, and as those who do not know the law will be judged without the law, even so will the Lord grant to these who are not privileged, his blessings so that nothing will be withheld from them if it is through no fault of their own.

The Lord has said that those who live without law shall be judged without law, and by the same token those who are not privileged to have the blessings in this life that you and I have who are mentally and physically able and strong, they also shall ultimately receive blessings from our heavenly Father, and through the atonement of Jesus Christ, blessings that are withheld from them through no fault of their own shall not be withheld from them.

The Book of Mormon prophet has told us that the atonement is an infinite atonement. This means that there is no limit to its blessings and privileges, and these blessings and privileges will be extended to all who have not received them in this life. What these afflicted ones lose in this life will be made up to them in the life to come.

And so I am grateful with you, my brethren and sisters, for the gospel of the Lord Jesus Christ. It is not narrow in its application. It is unlimited in its privileges and blessings to all of God's children who will to do right when once they understand. For those who are mentally deficient, through no fault of their own, someday these pressures will be lifted. The healing power of the Almighty will come to their bodies, just as it will come to ours, and as it came to the body of the Savior; and their spirits, which are the offspring of God, will have the privilege of inhabiting bodies, their own bodies that will be healed and free from pressures and affliction so that there will be no limit to the possibilities of their spirits, their minds, and their souls.

Now these are blessings that are ours. They are a part of the gospel of Jesus Christ, and just as the gospel provides for those who will not have the privilege, and who have not had the privilege, of hearing it in times past, and who may not in the future, just as the gospel will be ultimately made possible for them through the great vicarious work, the atoning sacrifice of Jesus Christ, so through this infinite atonement will there come blessings to those who now are deficient and from whom are withheld blessings that you and I enjoy.

May the Lord help us to appreciate these things. To me this is one of the great blessings of the gospel of Jesus Christ. It is one of the great revelations that have come down through the Prophet Joseph, as expressed by the prophets in the Book of Mormon. We do not understand the processes, as we do not understand the processes in many things, but that does not make the fact untrue. It is as real and true as are many of the things that are apparent to us today.

May the Lord help us to understand these things better than we have in the past, and may he give comfort to the hundreds and thousands of mothers whose hearts are bleeding because of the deficiencies in their children, deficiencies that have come through no fault of the parents or no fault of the child, I humbly pray in the name of Jesus. Amen.

THE IMPROVEMENT ERA

The Modern Challenge

Adam S. Brown

OF THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS: Tomorrow I shall officially celebrate my first birthday. The only thing now I can tell you for sure is that one year does not make much difference in your feelings as you face this undertaking. But it has been a wonderful year—the most challenging, the most enriching, the most satisfying year in my life. I come to you with a new witness, blessed beyond any hope I ever had. I come to you with the assurance that leaves no doubt in the soul.

Each week end we have gone out to some stake to meet the people who constitute the membership of this Church. It is a singular thing that you are not in a stake thirty minutes but you feel as if you might have been born there—as if you had lived there all your life. The people of this Church are a wonderful people, and I express my gratitude for their thoughtfulness, their hospitality, their friendliness, and their kindness. I am grateful, too, that we are remembered in their prayers, and I want to assure them that they are remembered in ours.

I have been sitting here today thinking that this great audience in the kindness of soul that I know is yours, might this day and this night remember in your prayers three wonderful women, among the many, who may stand in need. These three I know about.

Brother Lee in the eloquence of his witness did not confide in you the sorrow that is in his heart. Sister Lee lies critically ill as the result of a fall and a broken hip. Knowing her as we do, I bid you good people to remember her in your prayers.

There stands alone today, the little woman who has gone around the world and stood at the side of Elder Matthew Cowley, one of the finest witnesses this Church has ever had. May God put it into your hearts to remember her.

The third woman is the wife of our beloved President. This heroic soul, who carried on through thirty-five thousand miles, with all kinds of traveling, day and night, and who never flinched, has given out of her devotion the reserve of strength which is the difference between full enjoyment of health and the struggle to bear up against the load that comes to the helpmate of one whose burden is so tremendous. And so, out of the love that I know you bear both of them, I am sure you will remember them, that there shall be built back into their bodies the strength that was spent on that, one of the greatest missionary trips ever taken.

JUNE 1954

It is good to be with you. This has been a wonderful conference. To come into this Tabernacle and listen to these testimonies is to know in your heart that this is God's work. I bear you that witness.

Last October, I made the suggestion that perhaps you could have an unusual Christmas in '53 if you read a chapter from the New Testament each day between that conference and the Christmas holidays. I want to thank those who have written in their letters, some of them signed by entire families. I am grateful to your children who caught the spirit of your suggestion. It has been wonderful to me—so much so that I am going on with that reading. I do not mean to replace it or substitute for it, but I resolved when I came into this calling that, among other things, I would read into two fields very fully:

1. The New Testament, and try to catch the spirit of Him in whose service we are engaged; and,

2. The history of our forefathers through whom we have received the blessings of the restoration of this glorious gospel.

And so in the spare time—that we do not have—I have been trying to find a few minutes regularly for Church history. I want to commend it to you. And all the time I have been reading, I have come to two convictions, and they constitute the burden of what I want to say this afternoon. As you read the history of the pioneers, it becomes increasingly clear with every page that you read, that they endured *adversity* and *hardship*. They could stand persecution; they could bear up under abuse; they could recover from the infliction of all kinds of harmful hatreds. That record is clear. The question before our generation is: Can we and our children endure *prosperity* and *ease*?

I have not the time this afternoon to compare the two struggles. I sometimes wonder which is the harder. It sounds very much easier to slide along in complacency, with everything that we need. But such a course has never yet been the route followed by God's chosen people.

To go in upon any scene in Church history fully would take more time than I have, and yet I want you to pause with me all too briefly at five spots along the way. As you read the history, you become impressed first that God was moving his people west all the time; from New York to Salt Lake City, his hand was in their moving; and as he moved them, he seemed to be preparing them for that greater trek which was still ahead.

The second conviction that must attach to any such reading is that Satan at every turn in the road was trying to block the program. You remember, from the very beginning, when the Prophet went out to the Sacred Grove to pray. . . . Let me quote:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me from the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—“This is My Beloved Son. Hear Him!” (Joseph Smith's Own Story in Pearl of Great Price, 2:15-17.)

From that moment of assurance the Prophet Joseph knew in every fibre of his being that his destiny would be fulfilled in the earth.

Let us make a second pause just for a few minutes in Jackson County to catch the spirit of the expulsion of our people.

At the order of Lieutenant Governor Boggs the state militia marched into Jackson County and disarmed the Mormons. Concerning the brutalities that followed, B. H. Roberts writes: “The Colonels in command—Pitcher and Lucas—were known as the bitter enemies of the Saints. . . . From such a militia, officered by such men as Pitcher and Lucas, the Saints could hope for no protection. . . . The agreement made by Colonel Pitcher, to disarm the mob was never executed; but as soon as the brethren had surrendered their arms, bands of armed men were turned loose upon them. . . . The men who had made up the rank and file of the militia on the 5th of November, the next day were riding over the country in armed gangs threatening men, women, and children with violence, searching for arms, and brutally tying up and whipping some of the men, and shooting at others. The leaders of these ruffians were some of the prominent men of the county; Colonel Pitcher and Lieutenant Governor Boggs being among the number. The Priests in the county, it seems, were determined not to be outdone by the politicians, for the Reverend Isaac McCoy and other preachers of the gospel were seen leading armed bands of marauders from place to place; and were the main inspirers of cowardly assaults on the defenseless.”

(Continued on following page)

Throughout the first two weeks of November, 1833, men, women, and children fled in confusion from their burning homes. Lyman Wight gave testimony in court that "one company of one hundred and ninety—all women and children, except three decrepit old men—were driven thirty miles across a burnt prairie. The ground was thinly crusted with sleet, and the trails of these exiles were easily followed by the blood which flowed from their lacerated feet."

Before the Jacksonites ceased their wholesale depredations, they had killed Andrew Barber and wounded several other brethren; had burned 203 homes and one flour mill; had driven the owners—twelve hundred in number—northward to the bleak bluffs of the Missouri River, where the refugees in wind and rain made camp, awaiting their turn to ferry the river barrier into Clay County, seeking needed protection and shelter.

Elder Parley P. Pratt leaves this vivid picture of the exiles along the Missouri River: "The shore began to be lined on both sides of the ferry with men, women, and children; goods, wagons, boxes, provisions, etc., while the ferry was constantly employed, and when night closed upon us the cottonwood bottom had much the appearance of a camp meeting. Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives; wives for their husbands; parents for children and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene was indescribable and, I am sure, would have melted the hearts of any people on the earth, except our blind oppressors." (Joseph Smith, *History of the Church*, 1:426-440; B. H. Roberts, *Missouri Persecutions*, pp. 105-107.)

Did we have the time this afternoon, I should ask you to go into Carthage jail with me, where I have stood, stirred by the bloodstains on the floor, to ponder the deaths of the Prophet Joseph and his brother, Hyrum; the inspired friendship and faith and trust of Willard Richards and John Taylor. But tarry with me just a minute and try to imagine the impact of the martyrdom:

"He has jumped the window," shouted the rabble, and they rushed pellmell downstairs. Willard Richards, hurrying to the window, looked down upon the Prophet, surrounded by frenzied men. He then started for the stairway, but a distressed call from John Taylor stopped him, "Take me." Happy that John was not dead, Willard dragged him from under the bed and into another room. While hiding him under an old mattress, he admonished gravely: "If your wounds are not fatal, I want you to live to tell the story." Brother Richards expected to be shot momentarily. The excited mob, believing that they had killed all four of the prisoners and hearing a shout, "The Mormons are coming," fled from Carthage in terror, followed by most of the frantic citizens. It was this false cry, no doubt, that saved the lives of Willard Richards and John Taylor.

To report the terrible disaster and to obtain aid George D. Grant and David Bettisworth hurried on horseback toward Nauvoo. Within three miles of the city

they were stopped by Governor Ford and his staff, who carried them back to Carthage. After warning the remaining citizens of the town that the Mormons would be coming, he and his men galloped off at midnight for Warsaw. He later testified that he fully expected that Carthage would be laid in ashes before morning.

On the morning after the martyrdom, Willard Richards and a few friends, having dressed as best they could the bleeding wounds of Elder Taylor at the Hamilton House, put the bodies of Joseph and Hyrum in two boxes, which they placed on two borrowed wagons and started for Nauvoo, the "City of Joseph."

Describing the sorrowful scene of that tragic day, Dr. B. W. Richmond, a non-Mormon reports that the two wagons were met near the temple grounds by a "vast concourse of citizens. The officials formed around the bodies, while the masses silently opened to give them way, and as the mournful procession moved on, the women broke out in lamentations at the sight of the two rude boxes in the wagons, covered with Indian blankets. The weeping was communicated to the crowd, and spread along the vast waves of humanity extending from the Temple to the residence of the Prophet. The groans and sobs and shrieks grew deeper, and louder, till the sound resembled the roar of a mighty tempest, or the low, deep roar of the distant tornado." (D. H. C., VII:102-112; Andrew Jensen, *Historical Record*, pp. 572-576; B. H. Roberts, *Rise and Fall of Nauvoo*, pp. 330, 312, 404-456.)

Pause four is a brief glimpse at the exodus across Iowa, February 1846:

On February 22, 1846 a raging blizzard, leaving twelve inches of snow, struck the Mormon pioneers huddled in their temporary camp at Sugar Creek, Iowa. Following this terrible storm, the weather turned frigid, "12 below Zero," even sealing the great Mississippi River from shore to shore. On one of these nights nine babies came into camp, born under almost every variety of frontier camp life imaginable. Eliza R. Snow tells of one birth that occurred in a rude improvised shelter, the sides of which were formed of blankets fastened to poles stuck in the ground. The owner of the hut had peeled bark from cottonwood trees and had made a sort of a roof covering through which the water leaked, but helpful sisters held pans over the newborn child and its mother.

It was during these adverse conditions that an unknown camp poet penned this prayer:

"God pity the exiles, when storms come down—
When snow-laden clouds hang low on the ground—
When the chill blast of winter, with frost on its breath
Sweeps through the tents like the angel of death!
When the sharp cry of child-birth is heard on the air,
And the voice of the father breaks down in his prayer,
As he pleads with Jehovah, his loved ones to spare!" (Edward W. Tullidge, *The Women of Mormonism*, pp. 307-309; *Memoirs of John R. Young, Utah Pioneer*, 1847, p. 14.)

And for pause five, let us live all too briefly with the handcart companies of October 1856:

Contrary to the anticipation of these poorly clad people, the fall and early winter of 1856 were unusually stormy and merciless. A winter blizzard broke upon Willie's Company at the Sweetwater, and it struck Martin's group that was struggling across the alkaline waste lands above the last crossing of the Plateau.

The frigid, two-day storm, covering the country with more than a foot of snow, smashed tents and wagon covers. Ten, twelve, and sometimes as many as fifteen deaths came in a day. Shallow graves were scraped out. At night packs of marauding wolves howled or fought at the burial places. From all appearances these two companies were doomed to perish on the eastern slopes of the Rockies, three hundred miles from Zion.

When the storm subsided, the companies made a fresh start, but moved only a few miles a day. It was under these trying conditions that two horsemen, riding ahead of the rescue parties from Salt Lake City, met Willie's Company October 28, 1856 on the Sweetwater River.

John Chislett, a member of Willie's Company, expressing his overwhelming joy, exclaimed:

"More welcome messengers never came from the courts of glory than these two young men were to us. They lost no time, after encouraging us all they could to press forward, but sped further to convey their glad news to Edward Martin, the fifth handcart company, who had left Florence about two weeks after us, and who it was feared were even worse off than we were. As they went from our view, many a hearty 'God bless you,' followed them."

Dan W. Jones, one of the rescuing party, gives a distressing picture of Martin's company: "The train was strung out for four miles. There were old men pulling and tugging at their carts, and children, six and eight years of age, struggling through the snow and mud. As night came on the mud and snow froze to their clothing."

After Martin's Company had lost almost one fourth of its number in "Martin's Ravine," it moved forward to the Sweetwater River—a hundred feet wide, waist deep, and filled with floating ice. At the sight of this barrier, many Saints sank by their carts. In this helpless condition they were found by three sturdy young men who had pushed ahead of the supply wagons. These brave rescuers heroically waded the river and began carrying the sick and feeble across. This human fording continued back and forth, trip after trip through those chilling waters until every person and his cart had been safely landed upon the opposite shore.

President Young, upon learning of this valorous service, wept freely. And while reporting it to the Saints in General Conference, predicted: "That act alone will insure David P. Kimball, George W. Grant, and C. Allen Huntington an everlasting salvation in the Celestial Kingdom of God, worlds without end."

With the coming of 104 relief outfits from Salt Lake City, the emigrants abandoned their carts. Those who were unable to walk were loaded into the wagons. Death from freezing and exposure, nevertheless, continued daily. Before the last survivors arrived in Salt Lake City, Sunday, November 30, 222 of these valiant pioneers had found graves by the roadside. (Joseph Fielding Smith, *Essentials in Church History*, p. 489; Levi Edgar Young, *Founding of Utah*, p. 148; Solomon F. Kimball, *Life of David P. Kimball*, p. 9; B. H. Roberts, *Comprehensive History*, IV:100-107.)

Under the spirit of achievements like these, it is inspiring to hear these fine young people of Brigham Young University put their hearts, as well as their voices, into "Come, Come, Ye Saints."

How fitting it is to be able to turn to that classic volume of President Clark's *To Them of the Last Wagon* and *The Pioneers* for a tribute and a challenge.

One thing in common all these peoples had in their search for freedom to worship God—a schooling in hardship, persecution, sacrifice, that burned out from their souls the dross, leaving in them only the pure gold of loftiest character and faith, fully tried, tested, refined. God has never worked out his purposes through the pampered victims of ease and luxury and riotous living. Always He has used to meet the great crises in His work, those in whom hardship, privation, and persecution had built characters and wills of iron. God shapes His servants in the forge of adversity; He does not fashion them in the hot house of ease and luxury. (*The Pioneers*, p. 41.)

In living our lives let us never forget that the deeds of our fathers and mothers are theirs, not ours; that their works cannot be counted to our glory; that we can claim no excellence and no place, because of what they did; that we must rise by our own labor, and that labor failing we shall fall. We may claim no honor, no reward, no respect, nor special position or recognition, no credit because of what our fathers were or what they wrought. We stand upon our own feet in our own shoes. There is no aristocracy of birth in this Church; it belongs equally to the highest and the lowliest. For as Peter said to Cornelius, the Roman centurion, seeking him: "Of a truth I perceive that God is no respecter of persons: 'But in every nation he that feareth him, and worketh righteousness, is accepted with him.'" (Acts 10:34-35.) (*To Them of the Last Wagon*, p. 28.)

What of us? Can we keep and preserve what they wrought? Shall we pass on to our children the heritage they left us, or shall we lightly fritter it away? Have we their faith, their bravery, their courage; could we endure their hardships and sufferings, make their sacrifices, bear up under their trials, their sorrows, their tragedies, believe the simple things they knew were true, have the simple faith that worked miracles for them, follow, and not falter or fall by the wayside, where our leaders advance, face the slander and the scorn of an unpopular belief? Can we do the thousands of little and big things that made them the heroic builders of a great Church, a great commonwealth? (*The Pioneers*, p. 45.)

Confident, as I am, that the blood of the pioneers still flows in the veins of their grandchildren and great-grandchildren, I give you in witness the young men and women of this chorus. I have already caught of the spirit of these youths at their university. I give it as my judgment, that called upon to face Carthage, or the trek across the continent, they would heroically meet both challenges. I honor this new generation.

On the fifteenth of March I was in Los Angeles. There had gathered there some 1600 fine young people, and the next night we had a thousand at San Diego. Then it was that I learned that 1700 grand young people, every morning of the school week, go from three

to twenty-three miles to attend a seminary class that meets at seven o'clock in the morning, for which work they get no high school credit. The young girl, Janie Kimball, who pinned an honorary seminary pin on me, was given that privilege because her father had driven her fifteen miles every morning and then had driven her back to her high school, and she had not missed a class all year. She reported to me they might have to miss high school, but they never would miss the class where they learned the word of the Lord.

To you parents, as you dream dreams for the children you cherish, may I offer these suggestions:

1. Make sure that your children know our pioneer story. Let it not be said in any Latter-day Saint home that the children grow up in ignorance of the achievements of their forebears. Both you and they will stir to the materials in the books already quoted in this address and in such other publications as:

Family Journals and Diaries
Major Howard Egan, *Pioneering the West*
Autobiography, Parley P. Pratt
William Clayton's *Journal*
Leaves from My Journal—Wilford Woodruff
The LDS Church, Its Doctrines and Achievements, to be published—by Carter E. Grant.

2. Give them responsibility; let them do some work. It is an ungracious thing

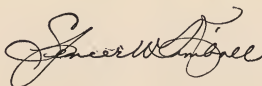
for the lovely daughter who is studying the piano to be led to believe that she cannot do any work which might interfere with the softness of her fingers. God bless her. Her hands will take care of themselves. Nature will do that, if she will do a little something to take the bend out of the back of the mother who has been caring for her these many years. Give your children tasks to do. The Pioneers were never made on an easy trail. They gloried in hardship, and the parent who would spare his child in the interest of kindness, does the unkindest thing possible to a child when he saves him from work and responsibility.

3. Be careful about what your children do at night—what their program is, who their companions are—and have them in at a reasonable hour. Try to see that they go with young men and women who inspire them to higher ideals, rather than with those who make the rounds at glittering night spots, rich in temptation and low in appeal.

The Pioneers survived hardship and adversity. With careful training our children will endure prosperity and ease and will grow up in the spirit of this chorus today to be an everlasting honor and credit, not only to themselves, to their families, and to the Church, but to their Father in heaven. May they do so, I pray humbly, in the name of Jesus Christ. Amen.

Tuesday Morning Session, April 6, 1954

The Evil of INTOLERANCE



OF THE COUNCIL OF THE TWELVE

THIS has been a glorious conference. It pleases me greatly to notice that at each succeeding conference there is a larger sprinkling of Japanese and Chinese brothers and sisters; of Hawaiians and other islanders; of Indians, Mexicans, Spanish-Americans and others. It makes me very happy indeed, and I wish to address my remarks this morning in behalf of those minorities.

Recently there came to my desk a letter, anonymously written. Generally the wastebasket receives all such messages, written by people who have not the courage to sign their statements. But this time I saved it. It reads in part as follows:

I never dreamed I would live to see the day when the Church would invite an Indian buck to talk in the Salt Lake Tabernacle—an Indian buck appointed a bishop—an Indian squaw to talk in the Ogden Tabernacle—Indians to go through the Salt Lake Temple.

The sacred places desecrated by the invasion of everything that is forced on the white race. . . .

This letter now goes into the fire also, but it gives me the theme for the words I wish to say today.

If Mrs. Anonymous were the only one who felt that way! However, from many places and different directions I hear intolerant expressions. While there is an ever-increasing number of people

(Continued on following page)

who are kind and willing to accept the minority groups as they come into the Church, there are still many who speak in disparaging terms, who priestlike and Levite-like pass by on the other side of the street.

It would be a delightful step forward if our newspapers and periodicals and our writers and speakers would discontinue the term *back* and *squaw* and substitute "Indian men and women" or "Lamanite brethren and sisters."

Their ancestors and ancient prophets foresaw this day and knew that this people would be reviled and disparaged.

In the letter quoted, there is the suggestion of a superior race! From the dawn of history we have seen so-called superior races go down from the heights to the depths in a long parade of exits. Among them were the Assyrians, the Egyptians, the Babylonians, the Persians, the Greeks, and the Romans. They, with more modern nations, have been defeated in battle, humiliated and crushed in economic life. Is the implication of Mrs. Anonymous justified that the white race or the American people is superior? John the Baptist, in forceful terms, rebuked a similar self-styled superior group:

O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance:

And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. (Matt. 3:7-9.)

The Lord would have eliminated bigotry and class distinction. He talked to the Samaritan woman at the well, healed the centurion's kin, and blessed the child of the Canaanitish woman. And though he personally came to the "lost sheep of the house of Israel" and sent his Apostles first to them rather than to the Samaritans and other Gentiles, yet he later sent Paul to bring the gospel to the Gentiles and revealed to Peter that the gospel was for all. The prejudices were deep-rooted in Peter, and it took a vision from heaven to help him to cast off his bias. The voice had commanded: "Rise, Peter; kill, and eat," when the vessel descended from the heaven containing all manner of beasts, reptiles and fowls. Punctilious Peter expressed his life-long prejudices and habits in saying, "Not so, Lord; for I have never eaten any thing that is common or unclean." Then the heavenly voice made clear that the program was for all. "What God hath cleansed," it said, "that call not thou common." Peter's long-sustained prejudices gave way finally under the power of the thrice repeated command. When the devout Gentile Cornelius immediately thereafter appealed to him for the gospel, the full meaning of the vision burst upon Peter and he exclaimed, "God hath shewed me that I should not call any man common or unclean." (See Acts 10:11-28.)

And when those of the circumcised complained, Peter, now very sure, rehearsed the whole story and concluded with these memorable words:

Men and brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

And put no difference between us and them. (*Ibid.*, 15:7-9.)

"What was I that I could withstand God," he said in defense.

The gospel had been brought to the Jew or Israel, and now was to be taken to the Gentile. It was for all.

The Savior finally instructed his Apostles:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19.)

And through the Prophet Nephi he

... inviteth them all to come unto him ... and he remembereth the heathen; and into all alike unto God, both Jew and Gentile. (2 Nephi 26:33.)

Then see how the Lord preserved the Bible through the dark ages and preserved the Book of Mormon gold plates through the same barren period so that both of these holy scriptures might be brought by the Gentiles back to Israel and fulfil the saying that "the first shall be last and the last shall be first." (See Matt 19:30.)

And now, Mrs. Anonymous, when the Lord has made of all flesh equal; when he has accepted both the Gentiles and Israel; when he finds no difference between them, who are we to find a difference and to exclude from the Church and its activities and blessings the lowly Indian? Have you read the scriptures, ancient or modern? Have you felt the magnanimity of the Savior, his kindness, his mercy, his love?

If the Lord were to acknowledge a superior race, would it not be Israel, the very people whom you would spurn and deprive? Do you carry in your veins as pure Israelitish blood as those whom you criticize? Do you find any scriptures, my critic, which would show that the Christ would exclude the Lamanite Israelites from the waters of baptism, from the priesthood, from the pulpit, or from the temple? Did not the Lord remove the Amalekites, Midianites, Canaanites to make place for the chosen Israel, and when centuries later he saw the impending destruction of Jerusalem and the temple, and when it was imminent that Judah and Israel were to be captured and exiled, did not the Lord send a righteous few, under Lehi, to find and colonize this American land, this choicest land under heaven? Did he not lead and teach and punish and forgive this same people through a

thousand hectic years of varied experience and did he not reiterate frequently his willingness to forgive and his eagerness to bless this very people? Did not the Lord show special and preferred interest in his Israel? Did he not reserve for them alone his personal visits and ministrations? And did he not himself make a personal visit of many days to his Lehite people and say to them:

Ye are my disciples. . . .

And behold, this is the land of your inheritance; and the Father hath given it unto you.

And they [the Jews] understood me not that I said they [the Lehtes] shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the Holy Ghost.

But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me. (3 Nephi 15:12-13, 23-24.)

Would those who scorn the Indian and deprive him of the blessings remember how the Lord loves his Lamanites and how he told his first leaders in this dispensation to

... journey among the Lamanites.

And it shall be given thee . . . what thou shalt do. (D. & C. 28:14-15.)

Remember how he authorized them to build up his Church "among the Lamanites" (*ibid.*, 30:6) and from the later Prophet, John Taylor, who said: "And now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes and organizations." (*The Gospel Kingdom*, p. 247.)

In the days immediately preceding the coming of the Lord, even the Lamanite Prophet Samuel felt the sting and smart of the caustic discriminations when he said:

And now, because I am a Lamanite, and have spoken unto you the words which the Lord commanded me, and because it was hard against you, ye are angry with me and do seek to destroy me, and have cast me out from among you. (Helaman 14:10.)

If Mrs. Anonymous would exclude the Indian from the temple, how could she justify the Lord's provision that they would assist in the building of the New Jerusalem with its temple?

O intolerance, thou art an ugly creature! What crimes have been committed under thy influence, what injustices under thy Satanic spell!

Charlotte Gilman wrote: "I ran into a prejudice that quite cut off my view." (From Stanza I of "An Obstacle.")

It was to a hypocritical and intolerant group to whom the Lord gave his classic parable,

... unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:9-14.)

If it be so wrong for fraternization and brotherhood with minority groups and their filling Church positions and pews and pulpits of the Lord's Church, why did the Apostle Peter maintain so positively: "[God] . . . put no difference between us and them." (Acts 15:8-9.)

And, "What God hath cleansed, that call not thou common." (*Ibid.*, 11:9.)

Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth him, and worketh righteousness, is accepted with him. (*Ibid.*, 10:34-35.)

Did not the Lord know that in these times there would be many duplicates of Mr. and Mrs. Anonymous who might need the warning which he gave through his Prophet Moroni: ". . . Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord." (Mormon 9:26.)

The Prophet Mormon wrote:

Yea, we unto him that shall deny the revelations of the Lord. . . .

Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the House of Israel; for behold, the Lord remembereth his covenant unto them . . . according to that which he hath sworn. (3 Nephi 29:6, 8.)

It is most evident that all of the many prejudiced ones fail to catch the spirit of the gospel and the teachings of the Christ as they hiss and spurn and scoff and criticize. The Lord said in Matthew:

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: . . .

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matt. 7:1-5.)

And again, the Lord said through Paul:

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: . . .

And thinkest thou this, O man . . . that thou shalt escape the judgment of God? (Roman 2:1, 3.)

And again, through Moroni:

For behold, the same that judgeth rashly shall be judged rashly again; . . . he that smiteth shall be smitten again, of the Lord. (Mormon 8:19.)

JUNE 1954

I remember that the Lord was long-suffering with ancient Israel. For a long time he endured their pettiness, listened to their eternal complaining, revolted at their filthiness, groaned at their idolatries and their adulteries, and wept at their faithlessness; and yet finally forgave them and led the rising generation of them into the promised land. They had been the victims of four centuries of destructive background of servitude but consistent now with their continued faithfulness, every door was opened to them toward immortality and eternal life.

Here he has the Indian or Lamanite, with a background of twenty-five centuries of superstition, degradation, idolatry, and indolence. He has loathed their wickedness, chastised them, brought the Gentiles to them for nursing fathers and mothers, and (it would seem) has finally forgiven them. Their sufferings have been sore, their humiliation complete, their punishment severe and long, their heartaches many, and their opportunities reduced. Has he not now forgiven them and accepted them? Can we not now forgive and accept them? Ancient Israel was given forty years. Can we not allow at least forty years of patient and intensive proselyting and organizing among modern Israel before we judge too harshly?

What a monster is prejudice! It means pre-judging. How many of us are guilty of it? Often we think ourselves free of its destructive force, but we need only to test ourselves. Our expressions, our voice tones, our movements, our thoughts betray us. We are often so willing that others make the contacts, do the proselyting, have the associations. Until we project ourselves into the very situation, we little realize our bias and our prejudice.

Why will we, the prospered, the blessed, hiss? When, oh, when, will we come to spurn? When will we who think we are free of bias, purge from our souls the sometimes unconscious prejudice we possess? When will we end our making game of these wanderers? When will we cease throwing our pennies disdainfully to them at the gate?

Mr. and Mrs. Anonymous: I present to you a people who, according to prophecies, have been scattered and driven, defrauded and deprived, who are a "branch of the tree of Israel—lost from its body—wanderers in a strange land"—their own land. I give you nations who have gone through the deep waters of the rivers of sorrow and anguish and pain; a people who have had visited upon their heads the sins of their fathers not unto the third and fourth generation but through a hundred generations. I bring to you a multitude who have asked for bread and have received a stone and who have asked for fish and have been given a serpent. (See 3 Nephi 14:9-10.)

This people ask not for your distant, faraway sympathy, your haughty disdain, your despicable contempt, your supercilious scorn, your turned-up nose, your scathing snobbery, your arrogant

scoffing, nor your cold, calculating tolerance. It is a people who, unable to raise themselves by their own bootstraps, call for assistance from those who can push and lift and open doors. It is a people who pray for mercy, ask forgiveness, beg for membership in the kingdom with its opportunities to learn and do. It is a good folk who ask for fraternity, a handshake of friendship, a word of encouragement; it is a group of nations who cry for warm acceptance and sincere brotherhood. I give you a chosen race, an affectionate and warm-hearted people, a responsive but timid and frightened folk, a simple group with childlike faith. I point you to a people in whose veins flows the blood of prophets and martyrs; a people who have intelligence and capacity to climb to former heights but who need the vision and the opportunity and the assistance of the nursing parents.

These people can rise to the loftiness of their fathers when opportunity has knocked at their door a few generations. If we fully help them, they can eventually soar to greatness. The ungerminated seeds are waiting for the rains of kindness and opportunity; the sunshine of gospel truth; the cultivation through the Church program of training and activity, and the seeds will come to life, and the harvest will be fabulous, for the Lord has promised it repeatedly.

O ye, who hiss and spurn, despise and scoff, who condemn and reject, and who in your haughty pride place yourselves above and superior to these Nephite-Lamanites: I pray you to not despise them until you are able to equal their faraway folk who had such faith and fortitude and strength—until you have that faith to burn at the stake with the Prophet Abinadi. It is possible that the prophet's children may be among us. Some of them could be now called Lagunas or Shoshones.

I beg of you, do not disparage the Lamanite-Nephites unless you, too, have the devoutness and strength to abandon public office to do missionary work among a despised people and this without compensation, as did the four sons of Mosiah; until you too can walk away from the ease and luxury and the emoluments and power of kingship to hunger and thirst, to be persecuted, imprisoned, and beaten for fourteen years of proselyting endeavor as did their people, Ammon and his brothers, and as did the great Nephi who gave up the judgeship to proselyte. Some of their descendants also could be among us. Their seed could be called Samoans or Maoris.

I ask you: Do not scoff and ignore these Nephite-Lamanites unless you can equal their forebears in greatness and until you can kneel with those thousands of Ammonite Saints in the sand on the field of battle while they sang songs of praise as their very lives were being snuffed out by their enemies. Could you look heavenward, smiling and singing, while the bloodthirsty demons slashed your body with sword and scimitar? Perhaps the children of the

(Continued on following page)

Foundation of Our Faith

A Tribute

Alma S. Brown

ASSISTANT TO THE COUNCIL OF THE TWELVE

Ammonites are with us. They could be called Zunis or Hopis.

Do not prate your power of speech or your fearlessness unless you too could stand with the Prophet Samuel on the city wall, dodging stones and spears and arrows while trying to preach the gospel of salvation. The very descendants of this great prophet are with us. They may be Navajos or Cherokees.

I ask you who sneer: Are you better mothers than those of the Ammonites? Those Lamanite women trained their sons in faith to the extent that they fought many battles and came home clean, full of faith. Are you training your sons as did they? Do your sons resist evil, grow to greatness, receive manifestations from the Lord? Do your sons praise your names and say, "We knew our mothers knew it. We are blessed of the Lord because we live his commandments as our mothers taught us." The posterity of these unparalleled mothers and these faithful sons may be among us and may be called Mayas or Pimas.

I urge you: Do not mock in derision until and unless you, too, have children loved and fondled by the Lord of creation, children who are encircled about with fire and ministered unto by angels—children who prophesy unutterable things. Their children could be the Putes or Mohicans among us.

Do not condemn and make game of these good Lamanite-Nephites until you have produced a superior people who compare with their ancestors who lived for nearly three centuries in peace and righteousness. Has our own nation ever exceeded a quarter century without war and commotion?

Let us not spurn these Nephite-Lamanites until we are assured that we, too, have the love of the Savior as did their people when the Lord stood in their midst and ordained them with his own hands, blessed them with his own voice, forgave them with his own great heart, broke the bread, poured the wine, and gave the sacrament himself to these upright folk; until we shall have the privilege of feeling the prints of the nails in his hands and feet, and the spear wound in his side.

And in these living descendants are all the seeds of faith and growth and development, of honor and integrity and greatness. They wait but for opportunity, encouragement, and brotherliness; and these will be redeemed, will rise and will become a blessed people. God has said it.

I love the Lamanites, the Indians, and all their cousins. I expect to see them rise and fulfil their destiny. I know that the prophecies concerning them will all be fulfilled.

May God bless the Lamanite-Nephite peoples, stir their hearts; bless the missionaries that are sent unto them; and help us, their nursing parents. And may God speed the day of their total deliverance. This I pray in the name of Jesus Christ. Amen.

MY BRETHREN AND SISTERS: I am very happy about the appointment of Elder George Q. Morris as a member of the Council of the Twelve. It has been a great joy and certainly a great pleasure for me to have been closely associated with him during the past few years. He is a man of faith, a man of splendid leadership, who is solid and sound in the doctrines of the Church, and who will be of inestimable help to the brethren who devise the policy of this great Church of which we are members.

God bless him in this great responsibility and give him the strength to do the work which will be required at his hands.

I have been abundantly blessed, as you have, by the spiritual uplift which has come to the Latter-day Saints during this conference. This uplift has emanated from the singing of the various choirs, from the fervent testimonies of the Lord's servants who have spoken, through the timely admonitions, and through the clarifying demonstrations of activities particularly as they have pertained to the missionary work of the Church. I believe that the paramount obligation resting upon the Church today is to proclaim the divine mission of Jesus Christ. His Church, while standing practically alone amongst all the Christian churches, is boldly declaring that Jesus is the Christ, the Redeemer of mankind.

We must not fail in this very definite responsibility. There are many among the religious teachers of the world who are making compromises in this respect. It is not long since Colonel Ingersoll, the gifted agnostic, said, "For the man Jesus I have the highest admiration. I gladly pay to him the homage of my tears. But for Jesus as the Son of God,

I will have nothing to do with him." I regret to say that many of the modern religious teachers have adopted the view expressed by this well-known unbeliever. Not long since I read again the Book of Mormon and found that on almost every page Jesus is declared to be the Son of God and the Redeemer and Savior of the world. This may also be said of the revelations given to the Church through the Prophet Joseph Smith as recorded in the Doctrine and Covenants.

What is there left, my brethren and sisters, if you eliminate Jesus as the Son of God? It is the foundation of our faith. Surely, no Church that is instrumental in destroying Christ's divinity has any right to be called a Christian church.

A few years ago, H. G. Wells was invited to write down the names of six men who stood, as it were, on the corners of history. He did not hesitate in writing the first name, which was Jesus of Nazareth, and then as if he wanted to apologize, he quickly remarked, "I am not a Christian. I am a writer of history," implying no doubt, that he had not accepted the deityship of Jesus Christ.

So the mission is resting upon you and me and the missionaries of the Church to proclaim in our messages that Jesus is the Christ, the Son of the living God, and that he did in reality rise from the dead and appeared to his friends and disciples, and proved beyond any question of a doubt, that death is not the end, and that we are expected to obey his commandments which he has given through holy men, called prophets.

May we be qualified and anxious to discharge this important responsibility, I pray, in the name of Jesus Christ, the Lord. Amen.

A Check Up— Spiritual and Physical

Barclay B. Buckner

OF THE PRESIDING BISHOPRIC

MY DEAR brethren and sisters: Each general conference seems to be more inspiring than the last, and this is certainly no exception, from the outstanding priesthood meeting last Sat-

urday evening to and including each session to this very moment.

I was grateful to raise my hand this morning and sustain these great men who comprise the leadership of the Church. I welcome with all my heart Elder George Q. Morris, whom I have

THE IMPROVEMENT ERA

learned to love over the years, as the new member of the Council of the Twelve. I also wish to extend my support and sincere best wishes to Elder Sterling W. Sill whom I have also known for many years and who I am sure will be a great strength to the Church.

My message this morning has to do with overweight and underweight. We are a great people to check up on each other. We have our plans, our schedules, our programs, and our organizations. I should like to suggest this morning that it might be a good idea to check up a little on ourselves. I know the first look I have of myself as I peek in the mirror early in the morning is really quite frightening, and then when I realize what the next fifteen or twenty minutes can do with the aid of a few common implements we find in the bathroom, such as a comb and brush (for those who need it), a razor, washcloth, toothbrush, etc., for the men; and for the sisters, some cold cream, a little rouge, face powder, and lipstick, the transformation brings confidence and courage to face the problems of another day. Then when you arrive at work, and someone greets you by saying, "Good morning, you look fine," you are so enthusiastic that you can conquer anything that comes your way. The day seems cheerful and bright.

I appreciate the fact that some of us have physical difficulties that require a doctor's check-up, and usually after a good physical check-up, we are informed that we have high blood pressure and that we are overweight and should reduce. This could easily be one of my difficulties. I have been supporting Brother Benson in his great plan of disposing of government surpluses and assisting him every way possible in that respect. I am also thoroughly converted to the welfare program in which we are admonished to put away a year's supply. No one has ever indicated that we should carry around a half a year of it and put the other half year's supply in the basement; but many of us do it just that way. I am sure our doctor would tell us that it is well to be converted to these great programs but that we would be healthier and much better off if we would put the full year's supply in the basement and get our blood pressure down.

Along with these physical habits and check-ups, I would like to suggest that we have a little spiritual check-up, and ask ourselves a few simple questions. I am appreciating, too, a great deal more the value of visual aids as we have observed them during this conference, and would like to suggest that we make a little chart, one that can be marked, and see just how good we are. In filling in such a chart, we might find some blank spaces. In other words, we might find that we are spiritually a little underweight. We might even be featherweights. Some of us might even be featherweights. A look at such a chart will indicate in some degree our spiritual activity and give us a check-up in that respect. May I suggest that we ask ourselves some of these questions:

JUNE 1954

Do I sustain the General Authorities of the Church?

Do I go to sacrament meeting and renew my covenants with my heavenly Father?

Do I have family prayer in my home?

Do I have THE IMPROVEMENT ERA in my home?

Do I study the gospel for fifteen minutes each day?

Do I have home evening?

Do I pay my ward maintenance?

Do I offer assistance to my bishop?

Do I do something to make my home happier?

Am I a good neighbor?

Do I fast each month and pay my fast offering to the bishop?

Do I contribute to the stake and ward building program?

Do I expose my neighbor to the gospel?

Do I pay my debts and live within my means?

Am I honest with the Lord in the payment of my tithes, and do I go to tithing settlement?

Do I do my ward teaching?

Do I participate in the welfare program?

Am I doing my research and temple work?

Am I taking advantage of the auxiliaries: the Relief Society, the Mutual, Sunday School, and Primary?

We might add to this list many other questions. If we could transfer some of the surplus weight we carry around in our physical bodies and add that weight to our spiritual lives (and I do not think we will ever become overweight in this respect), we will increase our weight and become better able to fulfil the responsibilities and obligations that the Lord expects of us and to carry out the counsel of the leadership of the Church.

We are all interested in security. I

tell you, brethren and sisters, that no greater security can come to any member of the Church than to keep the commandments of our heavenly Father, especially those of tithing, fast offering, and aiding the welfare program. When I think of the great blessings promised to the membership of the Church from the payment of an honest tithing, I feel there is not a member of the Church who can afford not to pay his tithing. Likewise, great blessings come from fasting and prayer.

I remember not long ago being in a stake where I had given a little talk on the value of fasting and paying fast offerings. Near the end of the meeting, one of the brethren said, "Brother Buehner, I believe all you have said but would like to ask this question: What if after the fasting period is over you are so hungry that you don't only eat the meal you are entitled to but you literally eat the two meals you fasted?" I could not help feeling that this is very typical of us human beings. We are not going to give away anything that we can reclaim. I made these observations at the time. First, my advice would be that we should not eat three meals at the same time and undo the wonderful blessing that has come from fasting, but more important than this, I indicated, "I do not care how much you eat after the twenty-four-hour fasting period is over, just see that you do not eat the Lord's two meals." I feel sure this is good advice. The Lord has promised wonderful blessings from keeping the commandment of the fast.

I feel I should not take more time. I love this Church. I love its devoted leadership. I admire and love you people. The world looks bright and happy to me. I am glad to be alive, and sincerely pray that the Lord will bless each and every one of you, in the name of Jesus Christ. Amen.

Monumental Gifts of the Church

Marion R. Hawks

OF THE FIRST COUNCIL OF THE SEVENTY

I REMEMBER a conference years ago in which someone following Bishop Richards spoke of the still small voice. I may fit that description today after this wonderful and energetic and lovely message from Bishop Buehner.

My heart is full of gratitude today for many things. I am very grateful for the rain, and for the lovely weather which preceded it, each of which is a blessing suited to our needs. I am very grateful that we may meet in this marvelous old building. I am grateful for the privilege of missionary service

on these grounds for the past six years. One cannot have intimate acquaintance with these buildings day after day and not acquire in his soul an appreciation for them and for those who built them.

These buildings attract others, in addition to us. I remember the guide tour which was joined by a sweet woman from an eastern city. As we left this building she, who had come with some pre-conceived negative notions about Mormonism but had been touched by what she heard and felt here, turned to her husband and almost reverentially and with a tear in her eye said to him,

(Continued on following page)

but still with her notions, "George, isn't it marvelous what ignorant people can do?"

Well, it has been a great blessing these years to be able to tell such good people, and many thousands like them, that the people who did the work which we enjoy here today and each day, were not ignorant. They were people of courage and faith and dignity and initiative and integrity, who were always willing to give up conveniences and comforts but never their convictions; they were not ignorant people.

It has been a great privilege also to know, as we have learned to love these buildings and those who built them, something of other monuments which they left us, not so physically tangible, but infinitely more important. Last night as I walked through these grounds at a late hour—and I make a habit of that, I commend it to you, for these are beautiful and thoughtful and wonderful hours, in the early morning and late evening—I thought of the words reported to be inscribed on the tombstone of Sir Christopher Wren, the great British architect and builder. It is said that there is written on the tomb of this man who built more than fifty chapels in London, including St. Paul's, and was one of the great architects of his day, these words: "If you seek his monument, look around you."

I suggest to you that as Latter-day Saints it isn't very difficult to look around us and see the monuments left by those who worked here so well and courageously, and with such integrity, so long ago. In the moment or two available, may I suggest two or three of these other monuments which they made available to us: the monumental blessing, for instance, of truth and testimony, of spiritual knowledge, of freedom from the sins of the world; the monumental heritage of possibility for personal union with God, for peace in this life, and eternal life in the world to come; the monumental gift of great books of scripture, in which are written not only the lessons of life, but the great revelations of God to men. And with these and all the other monuments, they left us the monument of work, which they were willing and able to perform. O how we need to learn it.

With a knowledge of these monuments they dedicated to us, there comes the sober second thought expressed well by Goethe, the great German poet-philosopher, who said: "What from your fathers' heritage is lent, earn it anew to really possess it," which is to say that while these great blessings of monumental value come to us from our pioneer forebears, they are of such a nature that they may be really possessed only by him or her who is willing to really earn and merit them.

There was the day, and I recall it with pleasure, when a man came here, a man from the government of Israeli, in fact he was a ministerial official of that nation. It happened to be late in the evening, and there weren't many people

around, and I had a casual and very pleasant talk with him. He was a jolly fellow of the kind Brother Buehner has been talking about, a little bit corpulent and pleasant and humorous. He was a Jew of intelligence, with rabbinical training in fact. He asked many questions of interest about us and our faith, and I had the privilege of telling him as best I could of the great truths, monumental truths, that had come to us from God through our forebears. He invited conversation about our relationship, him and me, and I told him we were cousins in a real sense, that we both came from the family of Israel, and I identified myself as being of the lineage of Ephraim. He leaned back, gasped, and said, "Say again." And so we began to repeat, "Through Abraham, Isaac, Jacob, and through Joseph to Ephraim, came the covenant blessings; many of us are of Ephraim."

"Well," he said, "I came to America to learn about agriculture. I came to Utah to learn about irrigation. I expected to learn many interesting things, but I never expected to find the lost sons of Ephraim."

He went away. He came back in the morning. He said, "Tell me again." So we told him, "From God to Abraham, Isaac, Jacob, and through Joseph to Ephraim come the birthright blessings." And we talked for some time, identifying his progenitors, his forebears, with ours, and he left figuratively, almost literally, holding his head in his hands with what he had heard. We have heard from him several times since, he bearing testimony in his own way of this, to him, new and marvelous story. And I thought how grateful I am for the monumental link left me which connects me with all dispensations past,

which tells me who I am, whence I came, and what my destiny might be.

I am grateful for many other monumental truths. If it were feasible we might show you a file, full of letters from people of education, wealth, power, prominence, good character, reiterating, each of them in his own words, the simple story one of them told as he wrote, "I found in one hour on these grounds among your people more peace and faith and something to hang to than I had ever known before." Well, these are monumental blessings, but they come to us only as we individually earn them, which is the only manner in which we might really possess them.

May I suggest to you, as I conclude, one other little item which I think will be of interest. I mentioned the great scriptures, these books of truth and revelation, which God has given us. These too must be individually earned to be possessed. It would thrill you, and in a sense make you chagrined, as it has me, to learn the reaction of many great and good people to these scriptures. Let me read you two lines from two letters from a certain doctor from Tel-Aviv. He had had the Book of Mormon. He said, "The first reading has made this material precious for me in another sense. It deals with many problems occupying me, as every man concerned with his and mankind's destiny." And he writes a little later, "I would like to add that I have been deeply impressed by everything that I have read about you, and particularly as a Hebrew scholar, by the true continuation of the Bible spirit in the Book of Mormon."

I will read one other simple sentence from a lovely woman who picked up a copy of the Book of Mormon and who wrote this: "I am reading with greatest delight the blessed truths contained in that book. I never dreamed that the Book of Mormon was like that; in fact, I thought hard things about it and you, for I received my information from articles in secular magazines. I belong to another denomination, but," and get this, "how I rejoice to know the truth and drink in the precious words of men like Nephi and Mosiah and Alma"; and my heart rejoices, and I think to myself, how marvelous it is to be able to drink in the precious words of Nephi and Mosiah and Alma, and yet how many Latter-day Saints have lived and died without ever having known them.

God bless us to appreciate, to understand what the scriptures say. Hear the Lord's word recorded in the Doctrine and Covenants: "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D. & C. 88:33.)

God help us to appreciate the monuments around us. God bless us that we may have sense enough, faith enough, courage enough, to understand that there are marvelous truths that we might really possess, but which we must individually earn anew, if we would have them, I humbly pray, in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA



A Heritage of Faith

George L. Morris

OF THE COUNCIL OF THE TWELVE



MY DEAR brethren and sisters: I am sure you know how one feels in this place and under these conditions. I have gained a more thorough understanding of one passage of scripture in the last few moments than I ever had before, which says that the Lord shall select the weak things of the earth to do his work. But I also must have faith, as he also says that those who are weak he will strengthen, and that the weak things of the earth shall rise and go forth and break down the mighty and the strong, which means that we trust in God. We are engaged in his work.

And I recall the passage in the Doctrine and Covenants where the Lord says through the Prophet Joseph Smith to Orson Hyde and to all the faithful elders of the Church:

Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come. (D. & C. 68:6.)

I bear that humble witness with all my heart. I am glad to place on the altar whatever I am and whatever I possess.

I know that this is the work of God, that he lives, that Jesus Christ is the Son of the living God, and that he lives, that he is very close to us, and that he directs our beloved President and Prophet, David O. McKay, and his associates, and that these are men of God. And I am very grateful to them for the kindness and consideration and patience they have shown toward me. I love them and I try to emulate their example. I am privileged beyond my power to express my gratitude for the opportunity of continuing my labors with them.

My mind naturally goes to my dear mother, to whom I pay tribute, than whom I can imagine no man or woman ever being more valiant than was she in her service to her God. She came as a girl fifteen years of age, a true believer in the gospel of Jesus Christ, to St. Louis, where her mother died, and she came on to Zion. At nineteen she had lost her husband and her first child, thousands of miles away from her home in England, in a wild, unbroken country. She entered into conditions that tested her soul, and would test the soul of any man or any woman, but she was valiant, uncomplaining, cheerful, and true under all conditions, and I thank God for her, and I know she is happy today.

I pay tribute to my dear wife, who through years of sickness has been forced to be absent from me at sea level and under a doctor's care. She has been

lonesome but she has always stood by me through all these years when I put my Church work first, before my business and before my home. She has sustained me in it. And as I left her ten days ago in New York, sick in bed, she would not have it any other way, and she stands by this principle.

My mother taught me to seek first the kingdom of God and his righteousness. I want to bear witness to you, my dear brethren and sisters, that that principle is true, that in this the Church of Jesus Christ, the Church of the living God, there is no other principle that we should follow, no other principle, except to seek first the kingdom of God and keep his commandments, and all else will be added. And I thank the Lord for the abundant and unexpected and continuing and unending blessings, temporal and spiritual, that he has given to me, beyond all my hopes and all my deserts, and I acknowledge his hand in these things. And I am glad to lay

them on the altar for his service and for this work.

I do not feel that I should say more. My duty now is one of performance, but I do bear witness that this Church is the Church of Jesus Christ, set up by him, directed by him, a power for the salvation of the human family. And that this Church is equal to every situation that arises in the world, and if the world would accept it, it would meet every situation. This Church is an organized movement for world peace, if the world only knew it. This is the world peace movement, both for individuals and for nations, and there can be no substitute.

I thank the Lord for the love and confidence of my brethren with whom I am to labor. I love them and sustain them with all my heart; and I thank the people of this Church who have received me so kindly, for their kindness and their consideration. I want to pay a tribute to the men and the women throughout the Church who carry forward so faithfully and so well, this great work to the humble and duty-loving men and women, who forget themselves and lose themselves in their families, in their children, and in the Church. God will bless them, and they will enter into their celestial joy.

May God help us all to be true and give ourselves with all our hearts to his service, I humbly pray in the name of Jesus Christ. Amen.

In the Service of Our Father

Samuel W. Lisle

ASSISTANT TO THE COUNCIL OF THE TWELVE



HERE HAVE been a number of circumstances that have combined themselves together this morning to produce in my heart great humility, accompanied by a feeling of inadequacy to discharge properly the responsibilities of this appointment. I pray that I might receive the necessary strength to fulfil those obligations. I am grateful for the confidence of the brethren who are responsible for this appointment. I also appreciate very much your sustaining vote. I promise the General Authorities of the Church, as well as the general Church membership, and Him whose name the Church bears, that I will do the very best I can.

Many times I have prayed to my Father in heaven that he would help me to do my work. I hope that I may pray more and more effectively that I may help him to do his work, and by that means express to him the apprecia-

tion that I feel for all of the blessings of my life.

I am very grateful for my wife and family. I am grateful for my parents, grandparents, and great-grandparents. As my great-grandfather marched with the Mormon Battalion to assist in the war with Mexico, my great-grandmother marched with her little family across the plains to establish herself and her posterity in this valley. The wagon containing her earthly possessions was drawn by a team of oxen. Before reaching her destination one of the oxen died. My great-grandmother lifted the yoke of the fallen oxen to her own shoulders and continued the march. I pray that I may draw from her strength and determination.

I appreciate the great opportunity of being a part of this Church, both for what it has meant to me in the past, and for what it will mean in the future. The real worth of a man is not in

(Continued on following page)

himself alone, but in what he stands for. It is an inspiring thing to me that the most humble of us may stand for the most important things. Joseph Smith was great because of what he stood for.

When Joseph Smith arose from his knees, after his first vision, and walked across the fields to his father's house, and went into the kitchen where his mother was working, and leaning against the fireplace for support, said in substance, "Mother, I have seen God," at that instant he did not know a bit more surely than I know or than you know that it is right to be honest, that it is right to be virtuous, and that all the other principles for which this Church stands are right. It is right to

spend our strength in the service of our Father in heaven to help to bring about his purposes.

The great psychologist, William James, said that the greatest use of life is to spend it for something that outlasts it.

In a Sunday School class which I visited recently I heard a Sunday School teacher recount that thrilling story of creation, that "God created man in his own image," and I found myself wishing that I might have been there to have witnessed this great beginning, and then it occurred to me, as it has occurred many times since, that the creation of man is not something that was finished and done with in the Garden of Eden. The creation of man is still

going on, and in a very real sense each of us is a creator—that is, the attitudes, the enthusiasms, the faith, the determination to serve God, that are so important to our eternal exaltation, are being currently created within us and in others.

It is more important to build a great character than to build a great skyscraper. We know that the worth of souls is great, but mostly we are not great for what we are, we are great for what we may become, and it is my hope and prayer in my own behalf that I may develop those qualities that will enable me to accomplish the duties of this assignment as is expected of me by my Father in heaven and those who preside over me in the Church.

May the blessings of our Father in heaven be with us that we may understand our opportunities, I pray in Jesus' name. Amen.

The Church in Europe

Harry D. Hoyle

OF THE COUNCIL OF THE TWELVE

I AM GRATEFUL, my brethren and sisters, to be back in this goodly land. I am very happy this morning to welcome into the circle of the General Authorities those who have been called of our heavenly Father to fill these important positions and sustained this day by the vote of the people. I can't help commenting with some pride that my father, as well as Brother George Q. Morris and his father and his mother, came from the old Fifteenth Ward. It seemed, as I grew up to manhood, that the Fifteenth Ward became a part of me although I never had the privilege of living in it, because I heard so much from the lips of my father concerning the wonderful families that lived in that ward. He always mentioned the Morris family, and Sister Morris, and what a lovely woman she was. Brother Morris's father was one of the great industrial leaders of the state and helped with others of our forefathers to make this state what it is. So I am happy to welcome Brother Morris into our Council this day. I have appreciated the associations that we have had with him in the past.

It has also been my privilege to work to a slight extent with Brother Sill, and my heart goes out to him in gratitude for his faithfulness and devotion to the work of the Lord, and I pray that the Lord will bless and sustain these wonderful men in the offices to which they have been called.

I have never before in my life been so grateful as I am this day for the blessings of the restored gospel of Jesus

Christ, for my membership in the Church, and for what strength the Lord has given me to assist in helping his children here upon the earth. My labors this winter in the great countries of Europe have brought me close to the people. I have had the opportunity of visiting them in their towns and in their villages, seeing them in their homes, feeling of their faith and of their devotion, and understanding to some slight extent the difficulties that confront them in their daily lives, the manner in which they are still ostracized by their neighbors the moment that they join the Church and begin to proclaim the gospel of Jesus Christ to their neighbors and friends and their families. My heart goes out to them, and above all else, a desire that I have within me to be of help to them. I feel now, as I have felt all winter, that every ounce of strength, every blessing that the Lord has given me, should be shared with those people. I would love to live among them and to ask the Lord to continue to bless me that I might have strength to impart unto them and to give to them the blessings that come from the power of the priesthood which has been restored in these latter days.

Never has the power of the priesthood been so bestowed upon me or felt in my presence, as it has been this winter, as we have gone forth to seek to bless the Saints in Europe. I have been impressed with the one attribute common to them all, and that was the fact that they wanted no pity. I wish you could all have been present in Berlin: Nearly a thousand people

assembled there on a Sabbath morning with a beautiful choir, singing the hymns of Zion in German, so dear to my heart. We listened to the testimonies of those men, the expressions of gratitude in their hearts for that which they had, and when you looked around, you wondered really what they had to be grateful for, as compared with us. They have but one thing, the most priceless gift that our Father in heaven has given to man, the testimony of the divinity of our Lord and Savior Jesus Christ. It has brought strength to their hearts; it has destroyed fear; and it has reconciled them to whatever their lot may be.

I had the privilege of shaking hands with some four hundred people who live behind the Iron Curtain. I heard their leaders say that they knew that they had a mission there to perform that was far greater than any mission that they could perform elsewhere in the world. They did not seek by migration to relieve themselves of the burdens, of the oppression, or of the persecution under which they live. All they prayed for was strength that they might withstand the same, and in overcoming their obstacles grow strong. I had one lovely sister say to me she was so glad that she lived where she did and had the opportunity to meet all of these oppressive circumstances of life because she knew within her very being that she was growing stronger, and she rather pitied those of us who had been born in the Church, considered in a way as though by so being we had been born in the lap of luxury and ease.

I tell you in that meeting in Berlin there was not a word of pity, not a word of complaint, nothing but praises sung and spoken to our Father in heaven for the blessings that he gave them, for the freedom that they enjoyed.

I might take you from Berlin for a moment down into Switzerland where circumstances are a little more favorable, but where still in some of the cantons we do not have the religious freedom that we would like. A little black-

THE IMPROVEMENT ERA

haired boy, not more than eight or nine years of age, came up to me after our meeting in Basel, and with fear and trembling he said he wanted to shake hands with me, and when he got hold of my hand, he looked up into my eyes with his big black eyes and he said, "Brother Moyle, would you come and administer to my father?"

When I went to that boy's home, I met a faithful mother, and an older brother. That mother threw her arms around me, and she said, "Brother Moyle, we have fasted and prayed, and especially this youngest son of mine, that he might have the courage that we older ones lacked to ask you to come to our home and bless our father who is so critically ill."

I tell you when I saw the faith of that boy, and the faith of that mother and of that son, and of the appreciation that they had for the priesthood of God, it touched my heart to the very core. It gave me a sense of humility I would like to keep all the days of my life. The Spirit of the Lord and his power were there present, and we blessed that good father and gave to that family the desires of their heart through the gift and power of our heavenly Father.

That instance could be multiplied many times in the experiences which we had this winter. I was so grateful that my good wife was with me. Those people seemed to feel as though they had been specially blessed by the presence of my good wife and the love and the affection that she bestowed upon these wonderful people.

I tell you, brethren and sisters, when the faith of Latter-day Saints is such that they can praise the Lord for the restoration of the gospel of Jesus Christ and the blessings which that has brought into their lives through their obedience to its principles, to the exclusion of practically all else in life, then we see, I am sure, reflected in their lives the image, the Spirit, and the power of our heavenly Father. God bless these people.

It was wonderful to meet with your missionary sons and daughters. I heard practically every elder in Europe, with few exceptions, bear his testimony, and the lovely lady missionaries likewise. The hours never ran too long but what we were thrilled by the devotion of these fine young men and women. I tell you it seems as though the difficulties that confront them, the problems they have to solve, make the missionaries stronger, too.

I have had a feeling this winter that greater than anything I did for others was the effect upon me of these wonderful contacts and associations. They have touched my life with a very great force. They have made me realize that God lives and that he hears and answers the prayers of his sons and daughters here upon this earth. I can say amen to all that Brother Spencer W. Kimball has said this morning—that the Lord is no respecter of persons.

I have been led to tell the people of Europe this winter, and I know it as I know that I live, that we have entered

JUNE 1954

into a new era in the history of the Church, one brought about by two great circumstances, toward which we have been unconsciously laboring. The one circumstance culminated when President McKay gave to the Church six months ago a charge that everyone should be a missionary. He indicated the possibility of increasing the membership of the Church by at least 500,000 in 1954 if every family in the Church would accept that admonition and bring one soul into the Church during this year. The people of Europe have caught that inspiration. In place of inviting missionaries to come to their homes to eat, as has been the custom (sometimes I am afraid we have permitted these people to go to too great a sacrifice to feed our elders), now the missionaries are calling in their neighbors, and just like Brother [T. Bowring] Woodbury [at the special missionary conference] said last night, they are finding that it is a fine way to begin a cottage meeting in the home to give their neighbors a meal before they start to preach the gospel to them. That is what our people in Europe are doing. The work is going forward and will go forward as they continue to follow the admonition of our Prophet. They recognize it is part of their life, that President David O. McKay is the mouthpiece of our heavenly Father upon this earth, they look to him for guidance and direction. They know that by this missionary labor they can accomplish two things: They can first of all establish their own homes in these localities in Europe on a firmer basis, and in place of giving attention to emigration to this country, they give attention to preaching the gospel and disseminating that joy and happiness and assurance to others which has come into their lives.

The other great circumstance that has ushered into the Church a new era is the building of temples in Europe. How I thrilled to stand upon that ground, which is already hallowed by the dedication of a Prophet of God as the site of a temple to be built to the Most High and to there see the machinery and the men at work excavating for that great temple in Europe. I am sure that the one in England will be a like inspiration to those people to build up their branches. The men are preparing to receive the priesthood, that they may be worthy not only to go through the temple and receive the blessings of the Lord there in his house, but likewise to gain knowledge and wisdom, judgment, and discretion in matters that pertain to the priesthood so that they can preside over the branches and the districts of the missions abroad and relieve the missionaries whom we send forth to proselyte.

It would do your heart good to hear some of those district presidents from behind the Iron Curtain tell you of the percentage of branch teaching that they are getting from the priesthood. They have a priesthood which has practically no contact with the Church. We cannot send into them literature; we can-

not visit them; and it is on rare occasions, such as I was privileged to enjoy in Berlin, that they can come into Berlin and into the West Zone to attend our meetings.

I tell you when we get faithful men in Europe, supported by faithful women, to do their branch teaching and to help to sustain and to strengthen and to uphold the weaker members of those branches, a new era has entered into our great missionary work and into the mission fields of the Church. I am sure that there has been a different attitude toward us on the part of some new governments. I am grateful beyond measure to the government of West Germany that they have given to us a legal status equal to any of the churches of the world and have permitted us to become incorporated under their public laws and given us all of the advantages incident thereto. It would have filled your hearts with joy to have been present in Frankfurt when 704 faithful servicemen gathered from all over Europe and Africa, under military orders, some of them, to come there to attend. When one commanding officer heard such a convention was to be held again this year, with knowledge of what had transpired in previous years, he issued an order requiring their attendance and didn't leave it alone to the discretion of his men. That order carried some advantages that they had not enjoyed on previous trips to that conference in Frankfurt.

I say it would have thrilled you to have seen the faithfulness of these men and to have had them welcomed into that German city by the burgomeister, Dr. Leiske, a man whom I honor and respect for his Christian virtues and his integrity and his kindness to servicemen whom he knew to be Latter-day Saints. I had the pleasure of sitting with him at the banquet table and telling him that it had been my privilege over forty years before, under the presidency of President Thomas E. McKay, to serve as the presiding elder there in Frankfurt and to preach the gospel to his people. I wish the welcoming address which he gave us could be read by all Latter-day Saints, and I wish likewise that we will so live as a people here at home to merit the compliments that were paid us there by those who have been over here.

I must conclude my remarks. I want to say that I met many other public officials, including mayors of cities in Finland, public officials in Sweden, who had been here, and who welcomed us, who entertained us, and who bear for us a kindly invitation. And one great industrial leader, Mr. Eric W. Forsberg, of Sandviken, Sweden, the president and general manager of the Sandvik Steel Company, one of the most wonderful companies in Europe, that so refines steel that it becomes worth more than gold, entertained us, President Clarence F. Johnson, and a group of missionaries of the Swedish Mission, and sent his private cars to

(Continued on following page)

take us to our next appointment rather than to have us ride on the train. I say God bless these people.

Before we got through that day, he invited President Clarence F. Johnson

to send his missionaries into the settlement in which the employees of that steel works live and said that he had hundreds of refugee Germans there, and that we could send in Swedish as well

Tuesday Afternoon Session, April 6, 1954

FAITH

Thorpe B. Jackson

OF THE PRESIDING BISHOPRIC



WITH THE STATEMENT, confession is good for the soul, just made by President Clark, I can truthfully tell you that I confess to you that I am nervous, frightened, and humble, and I hope this confession will be good for my soul.

President McKay, President Richards, President Clark, my beloved brothers and sisters and friends: As we have listened to this beautiful music today and the music in each session of the conference, it reminds me of the statement, "the song of the righteous is a prayer unto God." (See D. & C. 25:12.) The music has been a prayer unto our Father in heaven, and it certainly has mellowed our souls. I pray the Lord to be with me as I speak to you for a few moments.

We have had another great conference of the Church, certainly a spiritual conference. Our testimonies have been increased. Every meeting has been rich with the Spirit of the Lord. Truly, we have been fed the bread of life; and as we listen to these great sermons, these wonderful addresses, I wonder when we leave here today whether that will be the last that we will think of them. Would it not be well for us, when these addresses are published, to read them again, to spend an evening reading these marvelous addresses to our family? Certainly we recognize that we have listened to the word of the Lord, and it would be well for us, I am sure, if we read and re-read them. There are so many of our young people who do not get a chance to hear these conferences. I am sure they would thrill if they would read these addresses.

As one of the most humble among you, and one of the weakest, I have long since realized that if I try to do my work without the help of the Lord, I utterly fail, and I know without his blessing I am as nothing.

I sincerely trust that the radio and television audiences have been able to partake of the spirit of this conference. Certainly there has been a beautiful, sweet spirit here at every session. The spirit of worship, the spirit of reverence, the spirit of thankfulness and gratitude Lord has said, "When ye shall meet in

has been here in rich abundance. The my name, I will be in your midst," (see Matt. 18:20; D. & C. 6:32) and that sweet spirit that we have felt here is the Spirit of the Lord.

If the Lord will direct me, I should like to say one or two things on the subject of faith, not from the scientific, technical viewpoint, but just practical, personal, simple faith; faith in God, faith that God lives, and I quote from the Doctrine and Covenants, section 50, verse 24:

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

The Apostle Paul tells us without faith it is impossible to please God, and without faith it is impossible to accomplish anything of real value. (See Heb. 11:6.)

In the Doctrine and Covenants, section 14, verse 9, may I quote:

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness.

Faith in Jesus Christ, the Son of God.

Faith in the mission of Jesus Christ—that mission was for the redemption of you and me and all mankind! How he loved the world! How he suffered and died that we might live and have eternal life, probably God's greatest gift to man. May we have faith in the mission of our beloved Savior, faith in the gospel of Jesus Christ, which has been restored to the earth in our day in its fulness.

Faith in the Prophet Joseph Smith, chosen of the Father and his Son Jesus Christ, to bring forth the restored gospel!

Faith in the mission of the Prophet Joseph! Faith that he actually saw God and his Son, and that he received visitations from heavenly messengers on many occasions! Faith in the life, the devotion, and the mission of the Prophet Joseph Smith!

Faith in the prophets of God since that time up to the present! Faith and knowledge that President David O. McKay is a true prophet of God! Faith that the First Presidency of the Church

as German-speaking elders. He wanted the influence of the Latter-day Saints to be felt in his great organization.

God bless us all, I pray humbly, and make us worthy of the heritage which is ours, I ask in the name of Jesus Christ. Amen.

and the Quorum of the Twelve Apostles and the Patriarch are prophets, seers, and revelators, and servants of God, our Father!

How would you like to have known Moses? How would you like to have known Elijah, Abraham, Peter, James, John, and some of the other great prophets? Oh, we read about them and sometimes we wish we had known these prophets. Have we the faith to recognize and realize that these prophets today are called of the same God who called the prophets of old? Have we the faith to recognize in them that they are special witnesses for Christ? Sometimes I wonder if we get so close to the forest that we cannot see the trees.

I bear you my testimony that I have felt and I know that these men are true prophets of God and that he does reveal his mind and will to them. As I have said before, I have watched decisions now for a number of years, and I want to tell you that the decisions they make are the decisions inspired of the Lord, and they are not their decisions, but they are the decisions of our Father in heaven.

I hope the membership in the Church can accept those decisions as inspired revelations and inspiration.

Faith in the power of the priesthood, the power of God, the power and authority delegated to men and boys to act in the name and in the place of our Father in heaven here upon the earth. How often have we witnessed the power of the priesthood and faith in the sparing of the lives of our loved ones, restoring them to their health, that they could be with us longer.

I want to bear you my testimony that I know that God does hear and answer prayers, and it is through the power of the priesthood and faith that many of our loved ones have been spared, that their health has been restored. I hope we will have the faith to accept this and not take it too much for granted.

Faith in each other! Paul in his writings uses this expression; "For we will walk by faith, not by sight." (II Cor. 5:7.)

"I would rather walk in the dark
with Thee,
Than walk alone in the light.
I would rather walk by faith
with Thee,
Than walk alone by sight."

Let your blessings come from faith more than by sight. This was evidenced by the words of the Master to Thomas, when he said,

THE IMPROVEMENT ERA

... because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29.)

We need not walk alone nor stumble in the dark, because if our faith is right, it will light our way. Faith is a gift of God.

The brotherhood of Christ is beautiful to behold. Why? Because it is of God. We have witnessed it here, and we witness it in every session.

Jesus speaking said,

I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live;

And whosoever liveth and believeth in me shall never die. (*Ibid.*, 11:25-26.)

That is the faith of the membership of this Church.

Faith in the principle of prayer! Where would we go and what would we do without the principle of prayer? A while ago I was thrilled as I attended a stake conference. A young man who was asked to give the invocation lived in an area where there had been considerable drouth. They were worried about moisture, and when he was called upon to pray, among other beautiful and appropriate thoughts, he prayed to the Lord for moisture. That boy had faith, faith in prayer, faith in God, and he was not afraid to ask the Lord for the blessings that they needed. Then, the next week, I was at another conference in the same area where they, too, were worrying about moisture, but during the week they had had considerable moisture, and this young man in his prayer, I do not recall whether it was the invocation or benediction, thanked the Lord for the moisture that had come to them, assuring them that their crops would be matured.

Many of our young people are not here, but I hope as parents we will teach them to pray, that they may be able to take their problems to their Father in heaven. I would feel very bad if I ever learned that my children did not pray for their father or their mother. I could assure them, as you can, that we pray for them constantly. Certainly, they can do no less than to pray for their parents. Fathers and mothers, do your children pray for you, or are they too modest? I hope the young people will be considerate of their parents. My father and mother have been dead a long time, but how I would like to shake hands with my dad and tell him how much I love him and feel the callouses on his hands and pick them as I used to when I was a kid, because he was a hard-working farmer and laboring man. But more than that, how I would like to see my mother, how I would like to put my arms around her and thank her for all she did for me. Do you think I would hesitate today to tell her that I love her? No, no, not if I had a chance. Sometimes young people do not take that opportunity when they have the chance.

Are your children disrespectful to you, parents? Sometime ago I heard a boy refer to his father as the old man, and then I heard him refer to his mother as the old woman. No, I would

not speak about my father today that way, nor my mother, and I hope our young people will be taught not to address their father and mother in that way.

When Jesus was on the Mount of Olives with his disciples, he withdrew that he might go and pray in secret to his Father. His heart was heavy; his cross seemed unbearable. He wanted to be alone with his Father; the understanding between Jesus and his Father, the loving trust between father and child; we, too, can have that beautiful relationship as father and child.

Faith that we can receive comfort, strength, and blessings from our heavenly Father through the medium of prayer.

Recently I read these expressions on the subject of "Secret Prayer," and with your permission I should like to read them:

The soul with a broken heart, on bended knees, with head bowed reverently, cannot long remain in the shadows of the night of spiritual blindness. To pray in secret to our divine Father in heaven brings solace to the aching heart, companionship to the lonely, assurance to the oppressed, light to the wayward, power to the weak, strength to the strong, and the calm conviction that God, our eternal Father, lives and that Jesus is the Christ.

What a privilege to shut oneself away from the world and be with God alone in prayer. He knows us for what we really are and not for what we may appear to be. If we are righteous, he is happy. If we are sinful and we go before him alone, and there in the language of the heart tell him we love him and we want his help in doing

right, his divine emotions well up within him, and in his unspeakable majesty and unqualified mercy he takes us in his arms, as it were, and we feel the warmth and the infinite love of his holy person. He waits patiently, but anxiously to breathe his divine essence into the human heart upon its contrite invitation. Oh, that all men could have this experience.

Secret prayer is the prayer of the heart. Its language is bathed in simplicity. We kneel before our heavenly Father, knowing that before, and as we speak, he knows our every weakness and our every secret desire. We pray to him in the light of this knowledge. There is no masquerade in secret prayer. (Author unknown.)

Youth, keep your faith in God. Do not allow the teachings of the world, despondency, or discouragement cause you to lose your faith in God and in his Son, Jesus Christ.

Men who lose their faith are of all men most unhappy. Youth, you will need great faith. You may not be required to pull a handcart across the plains, but your road may not always be easy, and you will need great faith in God to face the trials of life. Stay close to your Father in heaven and partake of his Spirit through the principle of prayer.

I bear testimony to you that I know God lives, and I know when I live righteously, I can feel his influence, and I know when I waver, the Lord is not pleased.

May the Lord bless us with great faith, that we may live close to him at all times, that we may remember the teachings of this conference, I humbly pray in the name of Jesus. Amen.

"Men Are, That They Might Have Joy"

Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

IT IS INDEED with humility, my brothers and sisters, that I occupy this position this afternoon. I humbly trust and pray that the Spirit of God will direct the things which I shall say.

If I were to ask you a question and if each of you could answer me individually, I wonder what your answers would be. The question is, What is there in all this world that you would rather have? In other words, if you had one wish, and if that one wish could be granted, what would it be?

I recall that when I was teaching

students at the LDS Institute of Religion at Logan, on several different occasions I asked the college students the question which I have just asked you. Almost immediately and invariably those fine young college men would reply, "A million dollars," or they would say, "A Cadillac," or something else of a worldly nature. After due consideration of this problem, we always came to a united conclusion that material things of this world are not the most worth while. They are transitory; they are soon gone. Furthermore,

(Continued on following page)

material things do not supply complete satisfaction in life. Invariably our conclusion was that the spiritual things are the most worth while. They are eternal.

We always agreed finally with the great statement made by Father Lehi, wherein he said, "Adam fell that men might be; and men are, that they may have joy." (2 Nephi 2:25.) I know of no other statement in any of our scriptures which expresses the principal purpose of man's existence more aptly than does that one made by Father Lehi.

I believe with all my heart that God the eternal Father wants his children on this earth to have joy, an abundance of joy. I believe, also, that he expects members of the Church of Jesus Christ of Latter-day Saints, we who have taken upon ourselves the name of Christ, to live an abundant, joyful, happy life. Our lives should be lived in such a way as to bring to us a fullness of joy today, tomorrow, next week, ten years from now, a hundred years from now, a thousand years from now, and even throughout the eternities. I want to remind each of us that God has placed within the reach of the members of the Church of Jesus Christ the possibilities of that joy, that perpetual and eternal joy, if we will just obey the laws that bring that joy into our lives.

Throughout the entire history of mankind, from the days of Adam down to the present time, throughout all nations and among all peoples, there has been a strong urge in the hearts of human beings to have pleasure, to have joy. They have tried every avenue available to man to satisfy that urge.

I suppose that the vast majority of people have felt that if they could accumulate a lot of wealth, then with that money they could buy anything they desired. In other words, they believe that an abundant life, a fullness of joy could be purchased with that wealth. Numerous people have struggled diligently to accumulate wealth, with the result that many of them have become exceedingly rich. Some of them have actually worshiped mammon. (Matt. 6:24; 19:17-26; Luke 16:14; 12:15-23.) Doubtless these people found that that wealth brought additional problems, troubles, and sometimes additional sins. In most cases such wealth and the love for it brought additional sorrow. They have found to their great regret that as the Savior said, "... a man's life consisteth not in the abundance of things which he possesseth." (Luke 12:15.)

I recognize the fact that the possession of a certain amount of money is good. The Lord wants us to have a certain amount of the material things; but in modern revelation he condemned in strong terms the selfish rich man, as well as the greedy poor man. (D. & C. 56:16-17.)

Other people have felt that they could satisfy that urge for happiness by indulging all of their physical appetites; for example, even some Latter-day Saints



—Photograph by Hal Ruml

have felt that they could satisfy that inner urge for happiness by breaking the Word of Wisdom—by satisfying their appetite for tea, coffee, tobacco, and liquor. Certainly many of them found that those things did not increase their joy. They cut off many of their opportunities for an abundant life, and especially is that true in the case of using alcohol. The devil has found no better tool to bring about poverty, misery, and divorce, and even to lead one into gross sins, than the use of alcohol.

Others have felt that by indulging their sexual emotions, by committing adultery, they could satisfy that inward urge for happiness. It is my opinion that such self-indulgent people, without any exception, find to their regret and chagrin that sin never is happiness. They have found that adulterers become very unhappy in this life, casting from themselves the Spirit of God, and, as the Savior said, their final status will be to be "... cast down to hell and suffer the wrath of Almighty God ..." with the other sinners. (*Ibid.*, 76:103-107; 63:16-18.)

If we cannot find the abundant life and complete happiness in the realm of the physical, wherein lies the basis of happiness? In the first place, I would say that happiness comes from within, and not from without. As the good book says, "... as he [a man] thinketh in his heart, so is he." (Proverbs 23:7.) I shall paraphrase that statement by saying, "As a man thinketh in his heart, so shall his joy become." We control our happiness from within by our thoughts and actions. People can be happy without an abundance of material things, even living under the most meager circumstances, if they will abide by the laws which bring about happiness.

Now I would like to point out some of the laws upon which happiness is based, although I will not have time to point out all of them. I will suggest, first, as Brother Isaacson has just explained, that we must have faith if we are to be happy. We must have faith in God the eternal Father; that he is actually and literally the Father of our spirits; that he loves us abundantly; and that he controls within his hands, so to speak, the destiny of man and of nations. We must have faith that all will go well under his divine directorship; and that his divine plan will ultimately be fulfilled.

We must have faith in Jesus Christ: faith that he is our Lord, our Master, our Savior, our Redeemer, our Advocate with the Father. We must have faith that through the atoning blood which he spilled, he gave us immortality. We will rise from the grave; we will live again.

Also, we must have faith in the gospel plan of salvation which he proclaimed and an assurance that if we render obedience to that gospel plan we shall come back into the presence of God and receive a glorious exaltation and a fullness of joy.

We must have faith in our fellow men.

We must have faith in ourselves: faith that we can accomplish the things which we righteously take into our hearts to accomplish. I know that we may meet many disappointments; but if we are to be happy, we cannot take them too seriously. We must take them, so to speak, on the chin, and then with faith in our hearts continue forward.

Along with that faith, we must have courage—courage to meet the world with all of its perplexing problems from day to day. We must do away with all fear that is within our hearts. Fear is a destroyer of happiness. It confuses the mind. It brings about many distresses. We must remember and do as God told Joshua: "... Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9.) That is my faith.

I believe, also, that another basic root of happiness is good health. It is quite essential to a fullness of joy. God has blessed us with good health, and it is our job to live in such a way as to maintain that health that we may have an abundance of joy continuously. I know there are some people who are handicapped with poor health, and they are still able to control their thoughts and minds in such a way that they still experience a great amount of joy. However, it is far easier to experience a fullness of joy if our health is good.

I believe that one of the basic roots of happiness is work. When God gave Adam the commandment that he should earn his bread by the sweat of his face, and also proclaimed that the noxious weeds and other similar things that were placed upon the earth, and the troubles that we meet, are here for

(Continued on page 436)

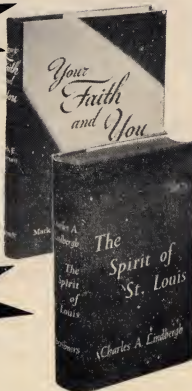
MIA

Reading List

FOR 1954-55

SPECIAL INTEREST

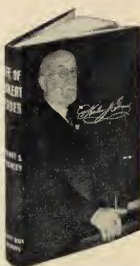
1. **YOUR FAITH AND YOU**—Mark E. Petersen. Current problems of the day are discussed with rare insight and directness. Collected from Elder Petersen's stirring Deseret News editorials. \$3.00
2. **GOSPEL IDEALS**—David O. McKay \$4.00
3. **HEART THROBS** — Joe Mitchell Chapple \$1.98
4. **THE SPIRIT OF ST. LOUIS**—Charles A. Lindbergh \$5.00
5. **COLONIA JUAREZ**—Nellie S. Hatch (Will be ready in September and price to be about \$4.00)



M-MEN, GLEANERS



6. **GOSPEL IDEALS** — David O. McKay. Selections from the Discourses of President McKay—his constancy of counsel and conviction of the truth will give guidance and encouragement to youth. \$4.00
7. **YOUR FAITH AND YOU** — Mark E. Petersen \$3.00
8. **A MARVELOUS WORK AND A WONDER**—LeGrand Richards \$1.75



JUNIOR M-MEN and JUNIOR GLEANERS

9. **PERSIA IS MY HEART**—Helen Hinckley Jones \$3.00
10. **HIGHLIGHTS IN THE LIFE OF A GREAT LEADER** (Heber J. Grant) — Bryant H. Hinkley \$2.50
- 10A. **STEAMBOAT ON THE RIVER**—Darwin Felber \$3.50
- 10B. **THERE'S ALWAYS ADVENTURE** — Grace Murphy Barstow \$4.00
- 10C. **PERSONAL PROBLEMS** — John B. Geisel \$3.20

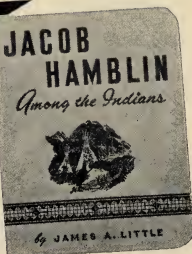
SCOUTS-EXPLORERS

Scouts and Explorers:

11. **JACOB HAMBLIN AMONG THE INDIANS**—By James A. Little. The thrilling stories of Jacob Hamblin's adventures awaken in the reader a deep interest in Indians and men, and an appreciation of the Gospel influence on their lives. \$.25

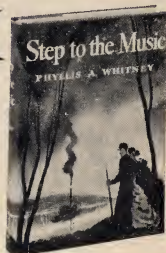
Explorers:

- 11A. **ARABIAN COW HORSE** — John Richard Young \$2.50



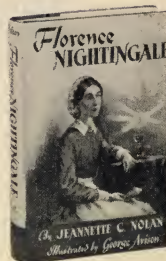
MIA MAIDS

12. **STEP TO THE MUSIC** — By Phyllis Whitney. This story is about a young girl whose mother is a Southerner and whose father hates war, yet favors the Northern cause — and whose sweetheart must make a fatal decision. \$2.75
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14. **LIFE OF THE BEE**—Maurice Maeterlinck \$2.50
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our own good, God proclaimed a great truth. I know of no thing which gives more joy to our hearts than to have a job that we like, and to do that job efficiently and well. An indescribable amount of peace and satisfaction comes into one's heart through work well done.

President McKay yesterday mentioned one very definite item basic to happiness. It is service. Joy comes as a result of serving our fellow men. We serve our God through service to his children. There is nothing sweeter in all the world than the spiritual blessings which come to us as the result of service, as the result of losing our lives for the Master's sake, with the promise that someday we shall receive eternal life.

The last basic item that I will mention—and it is rather inclusive and a very large one, if we are to be happy today, tomorrow, next week, continuously, and eternally—is; We must keep all of God's commandments. In other words, we must render obedience to

"... every word that proceedeth forth from the mouth of God." (D. & C. 84:44.) You and I have joined the true Church of Jesus Christ. We have taken upon ourselves the name of the Master and have entered into a covenant to keep all of his commandments. The Savior came into this world, according to his own statement, to give us life more abundantly—in other words, that we might have joy, an abundance of joy, a continuance of joy. Thus it is essential that we follow the pathway which the Son of Man marked out for us if we are to receive that abundant life which is a fulness of joy.

We must learn to love the Lord our God with all of our hearts, might, mind, and strength. (Matt. 22:37-38.) We must abide by that Golden Rule (*ibid.*, 7:12) and learn to love our neighbors as ourselves. (*Ibid.*, 22:39.) In this way, and in this way only, shall we have a fulness of joy. There is no other road.

The night before the Savior's cruci-

fixion, he said to his Apostles, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27.) It is the peace that comes through the Spirit of Jesus Christ; it is the light of Christ that enters into our hearts, that gives us a joy—as the prophets have proclaimed—"... which passeth all understanding. . . ." (Philippians 4:7.)

Also, in addition to the Spirit of Christ, we have received the Holy Ghost, a Comforter, to comfort us in time of distress. This Comforter brings a Godly peace into our hearts.

So again I will say, my dear brothers and sisters, God has placed within your hands and my hands, as members of his kingdom, the way to find joy, the way of life, the way of life more abundantly. I do humbly ask him to bless you and me, that we will keep all of the commandments, that we will abide by all of the laws basic to happiness. May we make effective in our lives Lehi's statement that "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

And this I ask in the name of Jesus Christ. Amen.

"LABOR TODAY"

Marion E. Romney

OF THE COUNCIL OF THE TWELVE

TO YOU who are listening in over radio and looking in by television, I extend the hand of fellowship. I sincerely pray that while I speak to you a few moments, I may say something which will be beneficial to you and which, perhaps (and this is my greatest desire), will stimulate you to think of things of eternal value and renew in you a determination to live to obtain them.

To you who are assembled together in this historic Tabernacle I extend the same greeting. I marvel at your faithfulness, your willingness to return to this meetinghouse on this mid-week day and listen to more preaching. I think you are the group who would attend the second session in a stake conference.

Seeing you here, and realizing that many of you attended the Primary conference, so that now you have been in meetings constantly for five days, I am reminded of an experience my wife and I had one time as we rode from St. George to Cedar City. The driver of the automobile in which we rode had with him his little boy, who was just tall enough to stand on his feet and look out through the windshield.

He wore cowboy chaps and a cowboy hat. His father told us of two things he liked to do—one was to put on his cowboy clothes and ride his pony, and the other was to go to picture shows. It was difficult to persuade him to terminate either experience when he got at it. They would try to get him home after he had seen a show through once, but he continued to stay on.

One Sunday morning after Sunday School, he went home. His mother had gone to fast meeting, which followed Sunday School. The boy took off his Sunday clothes and put on his cowboy clothes and then looked for something to eat. Not finding what he wanted, he returned to the meetinghouse to find his mother. Spying her as he came down the aisle, he said, in a rather loud voice, "Mother, why don't you come home? Are you going to stay here and see this thing through three times?"

Gathered together here as we are, and remembering the sustaining of a member of the Quorum of the Twelve and an assistant to that Quorum, I cannot help feeling the loss of Brother Cowley. We listened here just six months ago to his golden voice. I want to read to you one paragraph from his

final message. I think it is significant for many reasons. One is that in this paragraph he mentioned Brother Morris, who today fills the vacancy left in the Quorum by his passing. We may be able to catch in this excerpt something of his eloquence and of his humility.

We have heard the prayer of the Prophet referred to this morning. Here was a young lad who believed in a promise that if any man lacked wisdom and would ask of God, it would be given to him; and in response to that injunction he took himself out into that grove, away from the superficial structures of men, and he didn't stand looking into heaven; he bowed upon the bended knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind, to divest from his mind the confusion which existed there pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer, and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him out.

God grant that we may always have the spirit of prayer in our hearts. (THE IMPROVEMENT ERA, December 1953, p. 962.)

I extend to Brother Morris a hearty welcome as he comes into the Council of the Twelve. I have loved him for a long time. I remember some years ago attending a meeting where he addressed a group of Scout leaders. He said there something which still lingers in my mind. He was talking about boys who had been brought into the Church through the activities of that

(Continued on page 438)

THE IMPROVEMENT ERA

Making a **MOLEHILL** out of a

MOUNTAIN

1850 POUNDS
WASTE MATERIAL
TO DUMPS

1156 POUNDS
COPPER ORE TO MILLS

3006 POUNDS OF MATERIAL = 10 POUNDS OF COPPER



Kennecott is making a molehill out of a mountain. The mountain is Kennecott's Utah Copper mine at Bingham Canyon. The molehill is the end product — copper we all use in thousands of ways.

To produce copper, the industry must move more material per pound of finished product than any other basic industry.



To obtain just 10 pounds of copper, 3006 pounds of material must be handled.

First, 1850 pounds of waste is removed at the mine to uncover the low-grade ore. Then 1156 pounds of ore averaging less than 1% copper is mined, transported, milled, smelted and refined.



Finally the molehill appears — a handful of copper weighing just 10 pounds. Getting this molehill creates thousands of paychecks, thousands of supply purchases and millions of dollars in taxes that benefit all Utahns.



The job is huge and copper can be produced successfully only when all factors are in balance. Careful planning, sound engineering, good equipment, competent employees and fair taxes are all necessary.

Kennecott works constantly to keep this balance, so that all Utahns can look forward to continued benefits from making a molehill out of a mountain.

**Utah Copper
Division**



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organization, about their conversion, and then he said this, in substance: That not only had boys been converted from out of the Church, but that many boys born in the Church had been converted. Then he emphasized the truth that whether one is born in the Church or out of the Church, he must be converted in order to receive the blessings of heaven.

I welcome Elder Sill into the Councils of the Church. I have known him for nineteen years now. Back in those days he and I were companion bishops serving under President Joseph L. Wirthlin, who was then our stake president. I know of his ability and of his loyalty. I know that he never let his tithing go unpaid. I remember an occasion when he consulted me about it at the end of the year, when some of his calculations had gone wrong, and he did not have the ready cash to pay his tithing in full. We talked it over, and he went to the bank and borrowed the money to make it up. I am sure he will render a great service.

As I sat here in this conference and realized that it was drawing to a close, I thought of what I might say here in these closing moments which would be of worth to the people of the Church, and this statement from the Prophet came to my mind:

It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you. You have a part and lot in that kingdom. (D. H. C. 5:403.)

That passage from the Prophet's writings has been on my mind a great deal. He gave it at the end of a long sermon, in which he had been urging the people of his day to make their calling and their election sure. He himself had made his calling and election sure.

The Lord said to the Prophet Joseph Smith on one occasion,

For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D. & C. 132:49.)

And then the Lord specifies in the next sentence the conditions that brought that great blessing to the Prophet Joseph.

Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. (*Ibid.*, 132:50.)

He gave that same witness to Heber C. Kimball. I suppose that a man who had that witness would be enjoying the more sure word of prophecy, which the Prophet defines as

... a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. (*Ibid.*, 131:5.)

In this conference we have been greatly entertained at times with eloquent oratory. We have been taught by great teachers. We have heard enough truth and direction in this conference to bring us into the presence of God if we would follow it. We have been taken on to the spiritual mountain and shown visions of great glory, but how many of us have heard that voice saying we would have a part therein.

I want to read a text by which we may test ourselves today and always as to where we stand with reference to our faith and belief in God. It is the 25th verse of the 64th Section of the Doctrine and Covenants:

Wherefore, if ye believe me, ye will labor while it is called today.

In the two paragraphs which precede it, the Lord makes clear three things: First, the meaning of the word *today* as used in the text; second, certain things which his people should do today; and third, some events which will come to pass tomorrow. Here are his words:

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.

For after today cometh the burning . . . for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

And then follows our text:

Wherefore, if ye believe me, ye will labor while it is called today. (*Ibid.*, 64:23-25.)

I have in my heart a desire to emphasize the importance of doing the will of God now while today lasts. Perhaps more hangs upon what a man does during the short period of his mortal probation than upon his performance in any other period of equal duration since the spirit hosts took sides in the great war in heaven.

Amulek, Alma's missionary companion, speaks to this subject as follows:

... now is the time and the day of your salvation; . . .

For behold, this life is the time for men to prepare to meet God; yea, behold, the day of this life is the day for men to perform their labors.

... therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Alma 34:31-33.)

Nephi taught this same doctrine and went one step farther. He declared that we must not only labor in this life, but that we must also continue that labor until the end of life. He pointed out that the gate by which one enters

upon the straight and narrow path is repentance and baptism by water and of fire and the Holy Ghost, and then continued:

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; . . .

... ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (2 Nephi 31:19-20.)

And now, my beloved brethren, I know by this that unless a man shall endure to the end, in following the example of the Son of the living God, he cannot be saved. (*Ibid.*, 31:16.)

Mormon's performance, along with his counsel to his son Moroni, is an heroic example of one's continuing unto the end under the most trying circumstances. You will recall that it was Mormon who led the degenerate Nephites in their final struggle against the Lamanites. And a discouraging and thankless job it was! As he approached the inevitable end, he wrote to his beloved son Moroni, advising that he had just fought an important battle in which he did not conquer, and in which three of his most valiant leaders and a great number of his choice men had been killed. He continued,

And now behold, my son, I fear lest the Lamanites shall destroy this people; for they do not repent, and Satan stirreth them up continually to anger one with another.

Behold, I am laboring with them continually; and when I speak the word of God with sharpness they tremble and anger against me; and when I use no sharpness they harden their hearts against it; wherefore, I fear lest the Spirit of the Lord hath ceased striving with them.

For so exceedingly do they anger that it seemeth me that they have no fear of death; and they have lost their love, one towards another; and they thirst after blood and revenge continually. (Moroni 9:3-5.)

Then, notwithstanding these discouraging circumstances, he declares his intention to continue to labor and encourages his son Moroni to do likewise. Listen to his plea and take courage therefore:

And now, my beloved son, notwithstanding their hardness, let us labor diligently; for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God. (*Ibid.*, 9:6.)

In the light of these teachings, it would seem to be most unwise to rely upon the doctrine of the so-called second chance and wait until after death to perform our good works. I am acquainted with the doctrine that those who have had no opportunity to hear and receive the gospel in this life will have that opportunity in the world to come, and

(Continued on page 440)

THE IMPROVEMENT ERA

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Today, most cars are being **robbed of their full power** by lead deposits on spark plugs and in combustion chambers. These deposits cause spark plugs to **mis-fire** and cause **pre-ignition** or "wild ping." But now, Conoco Super Gasoline with TCP **stops** mis-firing and pre-ignition because it **neutralizes** these deposits. As a result, it **boosts power** as much as 15%... gives spark plugs up to 150% longer life... and **increases** gasoline mileage, too. In short, **TCP unlocks all the unused power in your engine!**

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New Conoco Super Gasoline with TCP^{*}

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I rejoice in it. I rejoice in the vision and the revelation received by the Prophet Joseph Smith on the 21st day of January 1836, which teaches this doctrine. The Prophet reported that vision and that revelation in part as follows:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof . . . I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, wherein was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying—
"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." (D. H. C. 2:380.)

All this I accept with joy. However, it does not teach, and I have never found anything in the scriptures nor in the teachings of the prophets which encourages me to believe, that those who have the gospel taught to them here will be able to make up their loss if they choose to wait for the next life to obey it. I would not advise anyone to take that chance. As I understand the scriptures, taking such a hazard would be fatal.

Amulek, after speaking of "the night of darkness wherein there can be no labor performed," added:

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Alma 34:34-35.)

On this point of deferring obedience to the gospel, we might with profit consider the Savior's parable of the ten virgins. I do not remember any provision being made in that parable for the five foolish virgins to enter into the marriage at a later time. I do remember, however, that after the door was shut they, having in the meantime filled their lamps with oil, came saying, "Lord,

Lord, open to us," and that his answer was, "Verily I say unto you, I know you not." (See Matt. 25:1-13.)

In 1831 the Lord continued with the lesson he had in mind to teach with this parable. Speaking to the Prophet Joseph, he specified some of the blessings to be received by the five wise virgins. Said he:

And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day.

And the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver. (D. & C. 45:56-59.)

No mention is made in this revelation

of the whereabouts of the foolish virgins. Said the Prophet Joseph,

If men would acquire salvation they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.

[Otherwise] the disappointment of hopes and expectations at the resurrection would be indescribably dreadful. (D. H. C. 6:50-51.)

In view of these teachings and the many others which carry the message that today is the day for us to perform our labors, it would seem to be wisdom on the part of every soul who has been taught the gospel, to here and now make a daily conscious and sincere effort to live it. And this effort should continue to the end of mortal life. Failing to make such an effort, a person identifies himself as one who does not believe the Lord, for, said he, ". . . if ye believe me, ye will labor while it is called today."

That we may, by laboring today, inherit the great blessings we have heard so much about in this conference, I humbly pray in the name of Jesus Christ. Amen.

"Keep My Commandments"

Brother L. Stanley

OF THE COUNCIL OF THE TWELVE

I ASSURE YOU, my brothers and sisters, the southern route to this stand is no shorter than the northern route. I find it rather difficult to be in the caboose of conference speakers, particularly because I am sitting on the last seat, realizing that many of my brethren have already given part of my message to you.

Through this conference my mind has been upon Brother Cowley. I want to say to you, my brothers and sisters, he was a man of God, one who exemplified the calling of apostleship in a high degree. We loved him; he was loved by the people. We were stirred by his inspiring messages.

Today I am glad to welcome into our Council Brother George Q. Morris to fill the vacancy caused by Brother Cowley's passing. Brother Morris is a strong and devoted leader. He brings great strength and wisdom to our council. With all my heart I support and sustain him, and offer him my help.

I welcome also Brother Sterling W. Sill. I am sure he will add greatly to the General Authorities in the quality of service and devotion he gives to the people of the Church.

Last Friday we had the delightful opportunity of listening to the reports and testimonies of the mission presidents. These men, under the direction of the Twelve, are responsible for the

missionary program of the Church, which answers the charge of the Redeemer to his Church of the latter days to proclaim the message of the restored gospel to every nation, kindred, tongue, and people.

The Lord said through the Prophet Joseph Smith for the elders of this Church to open their mouths and say to the world,

Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand;

Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily, I say unto you, this is my gospel; and remember that they shall have faith in me or they can in nowise be saved;

And upon this rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

And ye shall remember the church articles and covenants to keep them. (D. & C. 33:10-14.)

May I paraphrase that verse: "And ye shall remember the church articles (the laws, commandments, and doctrines) and covenants (the covenant of baptism, sacrament, priesthood, and of the temple, and all other holy ordinances) to keep them."

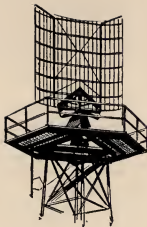
Wherefore, be faithful, praying always, having your lamps trimmed and burning,

(Continued on page 442)

THE IMPROVEMENT ERA

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

Can inventiveness be taught?



There never was a time when America needed more scientific ingenuity than now.

If we are to stay ahead in the world's race for technical supremacy, thousands of highly creative engineers will have to be developed . . . men who can make full, swift use of all our new knowledge and uncover more.

The question is, essentially: who can come up with the best ideas first?

There is a natural creative ability in every engineer. But sometimes it remains undeveloped all his life. That is why at General Electric we send many of our young engineers through a special course called the Creative Engineering Program.

Its aim is to bring out all a young man's inventiveness and teach him ways he can continue to increase it all his life.

A student learns many things.

He learns first that he must always think for himself, not rely only on his textbook information or other people's opinions. His first step to greater creativeness is making his own interpretations and decisions.

He learns to analyze every problem thoroughly . . . but never to be satisfied with just one way to solve it. The tried-and-true approach may not be the

best one. Even methods which at first seem ridiculous often turn out to be extremely practical.

He also learns that working with other creative people can be highly stimulating, and that it often pays to bring a number of minds to bear on a project. One man's hunch inspires another; the half-formed idea of a third is made whole by a fourth; the amusing "notion" tossed out almost as a joke leads to a solution.

He works on real company problems, not just theoretical ones.

Results have been excellent. Most of the students file several patent dockets before the year-and-a-half-long course ends. And, after graduation, the men who have attended the course continue to develop new processes and patentable ideas at an average rate almost three times that of non-graduates. Some have made such important contributions that they have received General Electric's highest achievement award.

Our experience has given us a comforting conviction:

It is already possible to increase latent creative ability many-fold, and we are certain techniques will emerge in the years ahead for doing an even better job. We are looking for them every day.

Progress is our most important product

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and oil with you, that you may be ready at the coming of the Bridegroom. (*Ibid.*, 33:17.)

The Savior, appearing to the Nephites on this, the American continent, said,

... ye know the things that ye must do in my church; for the works which ye have seen me do that shall ye also do; ...

Therefore, if ye do these things blessed are ye, for ye shall be lifted up at the last day. (3 Nephi 27:21-22.)

The Lord again counseled the Nephites:

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church,

and then the Lord adds this significant phrase,

if it so be that they are build upon my gospel.

And if it so be that the church is built upon my gospel then will the Father show forth his own works in it. (*Ibid.*, 27:7-8, 10.)

My brothers and sisters, I testify that the Church of Jesus Christ of Latter-day Saints is built upon the true gospel of Jesus Christ. It does bear his name and does show forth the works of God in it. I call your attention to the specific and general information given Sunday morning by President McKay of the growth and the progress of the Church. The Church provides for the temporal and spiritual needs of its people. Its missionaries bear the gospel message to all nations. It is set up after the organization of the primitive Church, with prophets, apostles, evangelists, etc., and with authority divinely bestowed through the priesthood of God to officiate in all the saving ordinances of the gospel to perfect and exalt man.

We learn in the writings of Nephi that Satan has no power over the hearts of people who dwell in righteousness. The evil and wickedness present in the world today show the power Satan has over the hearts of people, and therefore the promotion of righteousness among men is the important duty of God's servants, and thus they prepare all his children against the days of tribulation preceding the Savior's coming to earth again.

Nephi again admonished his people:

For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost.

And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

Wherefore, ye must press forward with a

steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (2 Nephi 31:17, 19-20.)

The beloved King Benjamin counseled his people:

... I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end, they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it. (Mosiah 2:41.)

My brothers and sisters, I would plead for faith on the part of the membership of this Church, the faith that is typical of a child, teachable, eager to learn, willing to accept and to obey, not blindly, but with understanding. I am pleading with you who have entered into the straight and narrow path through faith, repentance, baptism, and receiving the Holy Ghost, to press forward and worthily comply with every ordinance of the gospel.

If men were offered material riches as a reward for years of devoted service, no doubt a decision to accept would be promptly given, even though the price to be paid might overtax their strength and undermine their health. God offers eternal life, glory, exaltation, and the association of himself and Son as a reward to those who diligently serve him to the end of their days. He has no greater gift to bestow. Yet, because of the intangible nature of this gift and the weakness of people's faith, they fail to accept and follow the conditions to obtain this state of peace and happiness in celestial glory.

If men will open their hearts to truth, the Holy Ghost will stimulate their faith to accept the revelations and follow the counsel of divinely appointed leaders. Faith is a gift from God, to be earnestly sought for. It cannot be the type of faith exhibited by Thomas, who would not accept his fellow workers' word that Jesus had risen and appeared unto them, unless he had the privilege of feeling the prints of the nails in his hands and thrusting his own hand into the side of the Savior. It cannot be the type of faith of those who seek after signs upon which they might establish faith.

The Lord revealed to the Prophet Joseph Smith 121 years ago the Word of Wisdom, the Lord's law of health, showing forth the order and will of God in the temporal salvation of all Saints in the last days and given for a principle with promise. Many have doubted, and by their acts have refused to accept this revelation to be a word of wisdom. The inviting advertising appeal and enticing claims of tobacco interests are listened to and accepted by men and women against their Creator's revealed truth that tobacco is not good for man. But

now that science is proving cancer to be linked with tobacco use, many are dropping the habit through fear of this dreaded and often incurable disease. Why will men set at naught the revelations of God about good health habits taught in the Word of Wisdom and yield to habit-forming products from plants or herbs that are detrimental to their systems or bodily functions?

Daily we see the disastrous results of strong drink—accidents on the highways, homes broken, wives and children suffering and in want, oftentimes deserted and helpless, with no hope to live normal and happy lives. The Lord has said,

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father. . . .

And, again, strong drinks are not for the belly, but for the washing of your bodies. (D. & C. 89:5, 7.)

When these revealed truths are verified by scientific research in the field of health, thus becoming actual knowledge, it makes the faith of the so-called believer appear weak and presumptive, and also clearly demonstrates rebellious and disobedient attitudes, prompted no doubt by a feeling of restricted freedoms. Of what value, my brothers and sisters, is faith if people have lost their privilege to exercise it? Can God be pleased with people of little or no faith?

Listen to the words of Alma:

Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true. (Alma 32:17-18, 21.)

And this is the type of faith, my brothers and sisters, that Latter-day Saints should have, and recognize that scripture is from God, revealed through the Holy Ghost for the blessing and for the good of God's children, and being our Creator, certainly he would not give us any principle or reveal any truth that was not for our good.

Now may I call your attention to the Church welfare program. This plan was given by revelation and has been implemented in this generation of uncertainties and perplexities to provide the temporal needs and to increase spirituality among our people. Is this plan operating in the homes of the Latter-day Saints?

To be realistic we have to view present economic conditions with some concern. The economy has tightened up. Unemployment is a problem. Church members are experiencing difficulties. Can we depend upon reported improved business trends and non-stable commodity prices to restore and assure a high economic level? What is the condition of our personal affairs? Are we in debt with instalment payments and heavy

(Continued on page 444)

MEMORANDUM



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Delbert L. Stapley *Continued*

obligations on our hands? Do we have cash funds in savings or on deposit?

If we should be adversely affected, even temporarily, can we sustain ourselves for a reasonable period without help? We have all been counseled to set our personal affairs in good order. Those who have heeded this counsel, I firmly believe, are wise. Your Church follows its own counsel, cushioning its finances and storing welfare goods to protect the work of the Church, and insofar as possible, the welfare of its members.

Our strength as a people is in unity, emphasized so often by President Clark. This unity is made possible by keeping the commandments of God.

I am firmly convinced our greatest blessings as a Church and people come collectively and not individually. If God were pleased with us individually, it follows he would be pleased with us collectively. Each of us, as an integral part of God's kingdom, either contributes beneficially or adversely to the welfare and blessing of our fellow Church members.

I call your attention to the great patriarch, Enoch, who lived so close to God that he walked and talked with him and was given great power in the priesthood, to the perfecting and sanctifying of his people. It is said, in the writings of Moses:

... And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. (Moses 7:17.)

And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled. (*Ibid.*, 7:69.)

Then we read the account of the Savior's visit to the Nephites where he established his kingdom among them. Righteousness was taught the people by the disciples whom Jesus chose, and a condition of righteousness prevailed among all the people. We read in Fourth Nephi that:

... every man did deal justly one with another.

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

... they did walk after the commandments which they had received from their Lord.

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

... and surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 2-3, 12, 15-16.)

Now in contrast to these two seemingly perfect conditions we have examples of unrighteousness on the part of the people whereby they did not enjoy the full blessings of God that he held out to them through promise if they would

but serve him and keep his commandments.

Moses, the great prophet, lawgiver, and friend of God, sought diligently to sanctify the children of Israel that they might behold the face of their God. They would not listen, but hardened their hearts; therefore, God took Moses, the Holy Priesthood, and the gospel out of their midst and left with them the Lesser Priesthood and the law of carnal commandments, which priesthood and law does not have the power to perfect nor sanctify people.

And then again in our day, as recorded in the 105th Section of the Doctrine and Covenants, the Lord said:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

And are not united according to the union required by the law of the celestial kingdom;

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion. (D. & C. 105:2-5, 9.)

When Brigham Young established our people in the tops of these mountains, he promised them that if they would keep the commandments of God and serve the Lord, that the Lord would temper the elements for their sakes, and their lands should produce bountifully.

Now, I recognize, my brothers and sisters, that a condition of righteousness is becoming better and stronger among the people of the Church. I feel this is true as I make my visits to the stakes of Zion. However, there is room for improvement, and I am sure if we would put into operation the plans that have been developed to reactivate the inactive, that we could bring about a condition of righteousness that would permit the blessings of God to flow to us in rich measure.

In the 42nd Section of the Doctrine and Covenants called the revelation embracing the Law of the Lord, the Lord said to the Prophet Joseph Smith:

And again, every person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church. (*Ibid.*, 42:78.)

And the Savior said as he walked among men,

If ye continue in my word, then are ye my disciples indeed. (John 8:31.)

In closing, my brothers and sisters, I would plead with the Saints and with all peoples to have the kind of faith that leads to good works, to accept the

(Continued on page 446)

THE IMPROVEMENT ERA



FOLLOW THE SIMPLE DIRECTIONS
AND YOU'LL TURN OUT

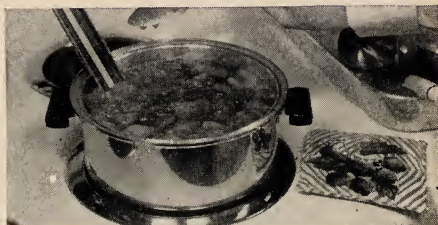
perfect U and I

STRAWBERRY JAM

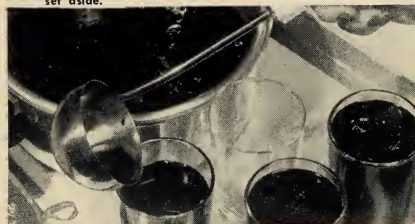
You can't help being successful in your strawberry jam sessions if you use ripe but sound fruit, pure U and I Sugar, the correct amount of pectin, and follow the steps. The RESULTS, rewarding dividends in personal satisfaction, economical savings, and in the pleasure of good eating.



1 Wash, hull, and crush 2 qts. ripe strawberries, one layer at a time, using a kitchen masher to assure an even textured jam. Measure 4 cups crushed fruit into kettle. Measure 7 cups U & I FINE GRANULATED SUGAR into bowl and set aside.



2 Add 1 package powdered pectin to strawberries; mix well. Set over high heat; stir until mixture comes to a hard boil. Add U & I Sugar and boil hard 1 minute. Remove from heat. Stir and skim by turns for 5 minutes to prevent floating fruit.



3 Ladle quickly into prepared glasses.



4 Cover at once with $\frac{1}{8}$ inch hot paraffin. Yield: about ten 6-oz. glasses.

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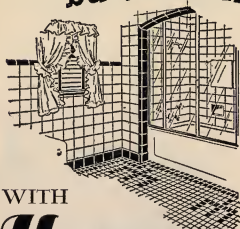
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Delbert L. Stapley *Continued*

atonement sacrifice and redeeming power of the Son of God, to keep all his laws and commandments, to walk uprightly and in all holiness before him, that the blessings of heaven might be theirs to enjoy; and his Church prosper and fulfill its great destiny of saving the souls of men.

I bear my testimony and witness to you and all men that this work is of God, and therefore true. May we all enjoy that witness and that testimony, and do all within our power to step forward the interests of this great kingdom, I pray in the name of Jesus Christ. Amen.

Another Spring...

Richard L. Evans

SINCE we are assured that spring has constantly recurred for so many centuries, we should not, perhaps, be awed or overly impressed by its coming once again—but spring never ceases to be an unbelievable miracle and an unforgettable memory. If the Creator were not still creating (or if the law of chance were ever to take over), we should not know if there should ever be another spring. But blessedly the Creator still keeps creation in its course, and blessedly we have come once more upon this hopeful, renewing, restoring season. Spring is the symbol, the reality, the fulfillment of faith. It is, in a sense, "... the substance of things hoped for. . . ." It is the harbinger of the harvest. It is a symbol and assurance of love and life, of hope and happiness; and a symbol that we ourselves shall come forth to a newness of life. All this spring is—and much more. It is a time for filling in the ruts of winter, the ruts that have held us in narrow ways: the ruts of cramped thinking, the ruts of narrow living, the ruts of trivial talking, the ruts that keep our very lives too narrowly confined. Spring invites us to wrench ourselves out of the winter-worn ruts. It is also a reminder of the principle of repentance, of the cleaning out of litter left by winter winds, of the washing away of smudge on walls and windows. There is nothing in life quite like the feeling of cleanness: of clean clothes, clean houses, cleanliness of person, clean hands, and hearts—of the sense of cleanness that comes with clearing out dark thoughts, with putting out prejudice and pettiness, and repenting of the past. There is much of scripture on the quality of cleanliness, "For this ye know, that no . . . unclean person . . . hath any inheritance in the kingdom of Christ and of God."¹ Spring invites us to wash what should be washed away and to take a fresh, clean look at ourselves and our surroundings. Somehow we think of spring, when we read the words in Genesis, as God looked out upon the evening of the sixth day and saw everything that he had made, and "... behold, it was very good."² It was very good, and it is very good—as men themselves will let it be so. And with the cleanness that can come with spring, with a willingness of spirit and humility of heart, we can have on earth, we can have in life, the faith, the hope, the sweet and everlasting assurance that this blessed season unfailingly suggests.

¹Hebrews 11:1.
²Ephesians 5:5.
³Genesis 1:31.

"The Spoken Word" FROM TEMPLE SQUARE
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New Approaches to Book of Mormon Study

(Continued from page 389)

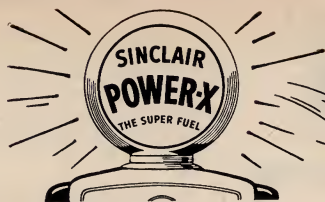
evolutionary rule of thumb, that it has enabled our colleges in the West to dispense almost entirely with libraries, and to offer large numbers of impressive courses in ancient life and culture without ever feeling the disquieting urge to consult original sources: why bother to read hard books when evolution gives you an easy answer to everything?

Every new discovery tends to substantiate the theory of a primary radiation of peoples from the "Jaredite country" in the northern reaches of the Tigris and Euphrates. It is to that area that archaeologists have now turned for the solution to the problem of world-civilization. Whether or not Jarmo, east of the Tigris in northern Iraq, is actually the oldest village in the world, as was announced in 1951 (and Braidwood estimates its age at only six-thousand—not sixty-million—years),¹⁰⁸ it certainly lies at the center of a series of radiating zones that embrace ruins of the same type that rival it in antiquity. The most ancient cities in the world are not strewn about the earth in haphazard fashion, but give every indication of spreading from a single center.¹⁰⁹

The same tendency to converge towards a single point on the map has marked the study of linguistic origins during the last decades. The identification of exotic central and even eastern Asiatic languages as members of our own linguistic family was followed at the end of the 1920's by the surprising discovery that the mysterious Hittite was cousin to such homely western idioms as Latin and Welsh. Within the last year or two archaeologists claim to have filled up the gap between the Indo-European and the Turanian languages; if that is so, almost all of Europe and Asia will turn out to be speaking variations of a single tongue.¹¹⁰ In 1952 Carnoy announced that Etruscan, which has baffled researchers for centuries, belongs to a very early wave of Indo-European migration into the west, a wave which brought in with it such strange "Pelasgian" languages as Lydian and Lycian, and that Etruscan's closest relative is the thoroughly western Hittite.¹¹¹

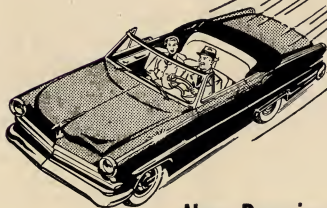
Along with this amazing predominance of "our own people" in times

(Continued on following page)



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NEW APPROACHES TO BOOK OF MORMON STUDY

(Continued from preceding page)

and places at which any suggestion of their presence a few years ago would have excited gales of contemptuous laughter, goes the newly-won conviction that the great civilizations of Egypt and Mesopotamia did

not originate in those lands at all. At present the experts are meditating and arguing about the peculiar circumstance, that writing was introduced into both areas suddenly and first appears in both places in an

(Continued on page 450)



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O God, Our Help in Ages Past; Now

Thank We All Our God; Lift Thine Eyes,

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Joy; Now the Day is Over; Jesu, Work

of God Incarnate; Hail Bright Abode

from "Tannhauser"; Achieved is the

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WE OFTEN see the familiar picture of parents and teachers pleading with young people to improve themselves, to learn their lessons, to make the most of their lives. And because of this sincere anxiety on the part of parents, young people may sometimes assume that they are doing teachers or parents a favor by learning their lessons, by improving their lives. In one sense this is true. It is true that much of the measure of a parent's success and satisfaction is found in the soundness and happiness and success of his children. It is true that much of a teacher's success is found in the lessons that his students learn. But in another sense, it is a peculiar paradox that parents or teachers should so much, so long, so patiently have to plead with young people to make good use of their lives—for every effort they make, all the knowledge they acquire, every lesson they learn is for their own everlasting advantage. And in doing what they should do and in learning what they should learn, they are doing a favor for themselves. Leaving for the moment the matter of prodding and persuading young people, may we look briefly at another side of the subject: Sometimes we may think that we have done someone else a special favor if we live according to law. Sometimes we may think we are doing the Lord God a special favor if we keep his commandments. And it is true that it would please him to have us do so, for his declared purpose is "to bring to pass the immortality and eternal life of man,"¹ to bring to pass the happiness, and peace and everlasting progress of his children. For this cause were the commandments given, and for this cause has he patiently repeated them through his servants, the prophets. But in keeping them, we serve first ourselves—no matter what we may do for others besides ourselves. And in breaking them we do injury to ourselves, no matter what we may do to others besides ourselves. It is a great virtue to love and to please parents; it is a sincere satisfaction to a teacher to see a lesson learned; and it is good to keep the commandments for the approving favor of our heavenly Father. But in all this pleasing of others, in all this learning of lessons, in all this keeping of commandments, we do immeasurable service for ourselves. And others shouldn't have to plead with us so much or labor with us so long to persuade us to do what we ought to be anxiously doing.

¹Pearl of Great Price: Moses 1:39.

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NEW APPROACHES TO BOOK OF MORMON STUDY

(Continued from page 448)

identical stage of development; this would indicate as plain as day that it must have come from the same source. But in that case, why are the earliest Egyptian and the earliest Babylonian writings so different from each other?¹¹² Whatever the answer, we must now give up the old illusion that the origin of civilization is to be sought in either Egypt or Babylonia. The once popular theory that China saw the earliest beginnings must also be abandoned, though in view of the

impressive list of common cultural traits that bind ancient Egypt, Babylonia, and China, one must assume that China, too, drew from the common source.¹¹³

How far afield the authorities now range in their search for Eden may be estimated from A. Herrmann's *Erdkarte und Urbibel*. Herrmann believes that the oldest parts of Genesis are the geographical passages, and that these all have one source, a lost "Ur-Genesis," which was in fact originally a History of Abraham,

which he designates as the Ur-Abraham, the ultimate source of Genesis.¹¹⁴ [According to this source, the entire human race was living in the Land of Eden (not the Garden of Eden) when they were overwhelmed by water.¹¹⁵ The largest surviving pieces of this lost Book of Abraham are to be found in the Book of Jubilees, according to Herrmann, which, interestingly enough is of all questioned Apocrypha the one most thoroughly vindicated by the finding of the Scrolls, which show Jubilees to be not a medieval but a genuinely ancient document. According to this source, the entire human race was living in the Land of Eden (not the Garden of Eden, but the land where it had been) when they were overwhelmed by water.¹¹⁵ This cannot have taken place in Mesopotamia or Egypt, Herrmann observes, since both those lands are described in the sources as being uninhabited in Noah's day,¹¹⁶ and Kraeling has noted that according to other sources the people in the ark did not have the vaguest idea where they were after the flood, but being in strange surroundings had to learn of their location by revelation.¹¹⁷ So Herrmann seeks the Land of Eden in Abyssinia, South Arabia, and the headwaters of the Nile—all dubious locales and all far from the conventional Babylonian sites. It is a quest that would have struck the dogmatic scholars of past years with amazement: they knew where the Garden of Eden was.

No subject has been studied more diligently of recent years than that of the ancient towers. In 1946 L. H. Vincent showed that the ziggurat was designed from the first as a means by which the *gigunu* could mount up to heaven; it was "a scale model of the world," and a sort of link between the heavenly and earthly temples and at the same time "a model of the universe" and a ladder to the upper world.¹¹⁸ The biblical explanation for the Tower of Babel is thus strictly correct.¹¹⁸ G. Thausig in 1948 included the Egyptian pyramid among such structures, as "symbol of the outpouring of light, architectural manifestation of the idea of emanation and symbol of the uniting of Heaven and Earth. Its very name —mr, 'binding' (shows that) it is the Way to the world below, but also to the world above."¹¹⁹ In the following year André Parrot published a large book on ziggurats, in which

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he sums up all the previous theories as to the nature of these mysterious towers, e.g., that they were meant to represent mountains, thrones, dwellings, the universe, altars, but especially that they are special structures "which the gods use in order to pass from their celestial habitation to their terrestrial residence, from invisibility to visibility. The ziggurat is thus nothing but the supporting structure for the edifice on its top, and a stairway between the upper and the lower world."¹²⁰ In a study on the Tower of Babel, Parrot in 1950 elaborated on this last conception as the true explanation for the towers: the god was thought to "land" with his escorting troupe at the "Hochtempel" at the top of the tower, and then to descend the stairs to the "Tieftempel" at the bottom, where everything was in readiness to receive him; the holy company was thought to return to heaven by the same route.¹²¹ In the same year, Contenau in his book on the Babylonian Deluge concluded that the Ziggurat of Babylon actually was the Tower of Babel, that such towers while serving as astronomical observatories were originally "temples of passage," reception places for divinity whenever it visited the earth; the holy mountain itself, according to this authority, was originally such a place of contact between heaven and earth.¹²² There is no doubt at all, Contenau believes, that these Babylonian towers are the same as the Egyptian pyramids in their function of "passages for divinity from heaven to earth and back again," the two having a common, but very ancient and unknown, origin.¹²³

From a study of the archaic seals of Babylonia, the oldest written documents in the world, Pierre Amiet in 1951 concluded that in the archaic period "the ziggurat was at one and the same time an immense altar on which were placed the gifts designed to attract the god, the platform where the priests raised themselves up to be nearer to the divinity, as an aid to their prayers, and the support for the stairway which the god, in response to those prayers, employed in order to descend to the earth. . . ." ¹²⁴ The same scholar in 1953 is more specific still: one idea is clear above all others in these old tower-temples, "the idea of ascension, of mounting up."¹²⁵ The steps of the tower, like the steps of the altars in the most primitive seals, are stairways, "binding the heavens

to the earth."¹²⁶ The earliest of all known temples is "the supra-terrestrial place, celestial as it were, where the two aspects of divinity become fused on the occasion of the performance of essential ordinances, destined to assure fecundity upon the earth."¹²⁶ Thus a hundred years of speculation have arrived at the point of departure: there was a real tower that meant what the Bible said it did.

A conspicuous aspect of the sacred tower is that it is always thought of as standing at the exact center of the earth; it is an observatory from

which one takes one's bearings on the universe. This being so, it is easy to see how men would regard such a tower as the starting point for the populating of the whole world. Thus in the Book of Jubilees (38:4), when the sons of Jacob went forth to claim their heritage, "they divided themselves into companies on the four sides of the tower." This is no mere mythological concept: in every ancient land the seat of government was an exalted structure thought to stand at the exact geographical center of the world.¹²⁷ The practical

(Continued on following page)



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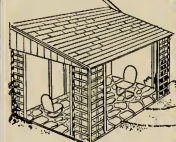


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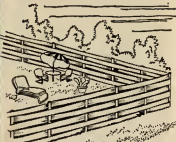
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New Approaches to Book of Mormon Study

(Continued from preceding page)

economy of this is obvious; after all, most of our state capitals are placed as near the geographical center of the states as is practical. When the scriptures tell us that the people of the world had a great common center to which they repaired and from which, when it broke up, they scattered in all directions, it is not telling a fabulous or impossible tale, but is rehearsing a well-known historic pattern.

By now many readers will be aware of an interesting study on "Men and Elephants in America" recently appearing in the *Scientific Monthly*; the writer concludes: "Archaeology has proved that the American Indian hunted and killed elephants; it has also strongly indicated that these elephants have been extinct for several thousand years. This means that the traditions of the Indians recalling these animals have retained their historical validity for great stretches of time . . . probably the minimum is three thousand years. . . ."¹²⁸ The author favors three thousand years ago as the terminal date for the existence of the elephant in America,¹²⁹ which would place its extinction about a thousand years B.C., when the Jaredite culture was already very old and Lehi's people were not to appear on the scene for some centuries. This suits very well with the Book of Mormon account, and in that case the Indian legends must go back to Jaredite times, and indeed the author of the study quoted insists that they must be at least three thousand years old. But since legends are word-of-mouth tradition, the presence of Jaredite legends among the Indians presumes a survival of the Jaredite strain among them, and at the very least such legends cannot have been transmitted from Jaredite to Lamanite hunters without long and intimate contact between the two groups. Here, then, is a strong argument for Jaredite survivors among the Indians, and if one refuses to interpret it as such one must certainly admit extensive intercourse between the two groups in order to transmit to the Lamanites knowledge which only the Jaredites possessed.

My own inclination is to see actual Jaredite heredity in the Indian strain.

THE IMPROVEMENT ERA

In Section 49, Verse 24 of the Doctrine and Covenants it is promised that "... the Lamanites shall blossom as the rose." Yet many of the great nations of the eastern forests, the most formidable tribes of all, have entirely disappeared; whatever happens, they will never flourish. Can it be that those fierce and vanished tribes were predominantly of Jaredite stock and not true Lamanites at all?

(To be continued)

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¹⁰¹At the beginning of their long wandering, the Sheikh of the Beni Hilal ordered them to keep a record of each important event, "that its memory might remain for the members of the tribe, and that the people might read it and retain their civilized status (ifadah)." *Kitab Taghribah Beni Hilal* (Damascus edition), p. 14. Accordingly, verses recited on notable occasions were written down on the spot (loc. cit.), just as Nephi wrote down his father's utterances by the River of Laman.

¹⁰²Hamdani, *Al-Ikhlil*, Book VIII (Baghdad, 1931), pp. 15f. The work was translated in 1940 by Nahib Amin Faris (Princeton University Press, 1940), but I have not seen the translation.

¹⁰³Nicholson, *op. cit.*, p. 103.

¹⁰⁴The expression is found in an Arabic rendering of a very early Christian *Logion* (saying attributed to Christ), No. 102 in the collection in *Patrologia Orientalis* XIII, 426.

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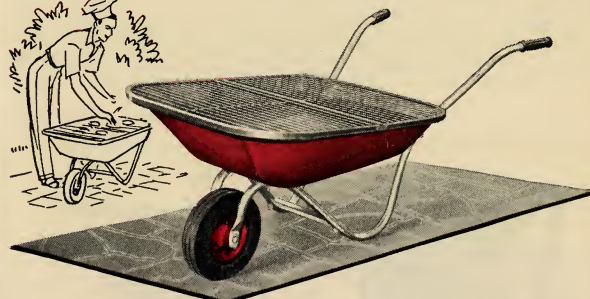
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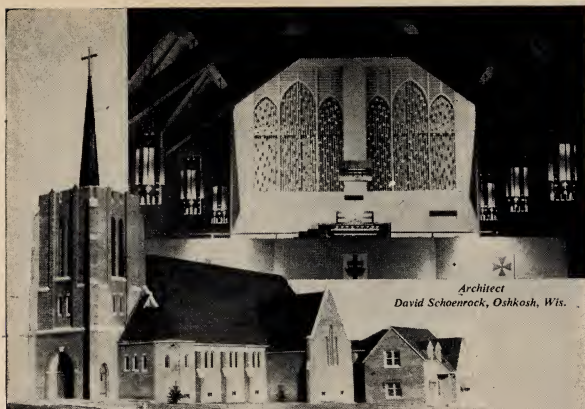
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(Continued from preceding page)

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MIA June Conference Calendar

(Concluded from page 374)

BEE HIVE—9:00 a.m. and 1:30 p.m. General Sessions for Stake and Ward Bee Keepers, Kingsbury Hall, U of U Campus, 12:00 noon Birthday Luncheon 85c.

YM ATHLETIC—8:30 a.m. Division Supervisors, Room 21, 50 No. Main; General Sessions 10:00 a.m. and 1:30 p.m. Mission Home (31 No. State). Box Lunches at noon 90c.

DANCE—8:10 a.m. and 1:50 p.m. General Sessions, University Ward (160 University St.) and U of U.

DRAMA—9:00 a.m. and 1:30 p.m. General Sessions, Colonial Hills Ward (1455 So. 17th East, 12:00 noon Haywagon Theatre, Lunch 85c at noon.

MUSIC—8:00 a.m. Stake Supervisors, 9:30 a.m. and 1:30 p.m. General Sessions for Stake and Ward Leaders, South East Stake

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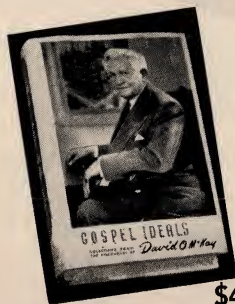
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YW SPORTS—8:00 a.m. Stake Camp and Sports Directors, 9:15 a.m. and 1:00 p.m. General Sessions, Liberty-Wells Recreation Center (7th So. and 4th E.) Lunch—75c.

7:00 p.m. **MUSIC FESTIVAL** (first performance)—Tabernacle.

9:00 p.m. **MUSIC FESTIVAL** (repeat performance)—Tabernacle.

SUNDAY, JUNE 13

8:00 a.m. **TABERNACLE CHOIR BROADCAST**—Tabernacle.

9:00 a.m. **GENERAL SESSION**—Under direction of the General Authorities—Tabernacle.

2:00 p.m. **GENERAL SESSION**—Tabernacle, "Tributes in Speech to the Temples of our Lord."

Handearts Westward

(Continued from page 385)

same each night. There was co-operation and a spirit of kindly helpfulness. They liked the catchy tune of their theme song and were often singing snatches of it, especially the chorus which started,

"For some must push and some must pull,

As we go marching up the hill—"

The children took their turns at pushing and pulling, but usually spent their time playing along the way. Going up over a hill they would sing:

"One step up and two steps back
One step up and two steps back!
Last one down is a nigger baby!"

The women, as they were walking, gathered buffalo chips for fuel. While on an especially rough trail, Jane Saunders observed, "It's the rainbow of promise, the thoughts of drawing near the Zion of our dreams, Mrs. Garson, that keeps us going."

Coming up behind them, Pamela and Emma Lou were talking to some of the children. "What are you counting?" Pamela asked.

"Graves!" Alex Deems, a lanky-built lad with whitish hair answered cheerfully.

(Continued on following page)

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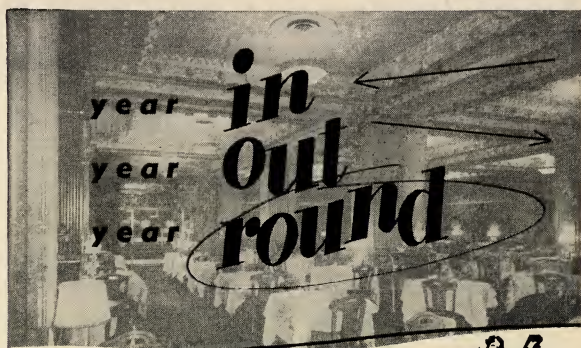
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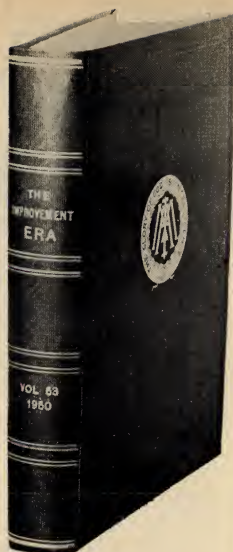
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Handearts Westward

(Continued from preceding page)

"For goodness sakes, can't you find something better to do?" she looked sternly from one to the other of them. Alex grinned sheepishly as he looked at Nicky Branton who seemed to be the leader.

"What's wrong with counting graves? Don't we sing, 'If we die before our journey's through, happy day, all is well?'" the boy spoke with conviction.

"Pa says it's all right to die," Jeanie Garson added gently.

"He never lost a Tressie," Lemuel Weeks was leading his little ailing, motherless girl by the hand. The group of young people looked in pity at him, remembering the mound of earth he had left several hundred miles back. Emma Lou was developing a very kindly feeling toward Lemuel. He, like herself, was lonely. "Come here, Lucy dear, and let Emma Lou take you down to the creek and wash your hot little face." That night she cooked supper for the man and his child. "I'll take care of Lucy from now on," she announced.

"It's right kind you are, Emma Lou," Lemuel said, gratefully.

"It's all right, Lemuel. Lucy needs a woman's care."

Phineas Saunders and his wife exchanged significant glances when Lemuel's name was mentioned.

"He's a good man, Daughter," her mother observed.

"It takes more than goodness, Mother," Emma Lou answered.

"It goes a long ways, my girl," her father added.

Fuel was becoming more scarce, so the children spent more time looking and less time playing.

Living so closely together, the weaknesses and virtues of the people came to light. Captains Willie and Atwood were discussing the subject, "I'll tell you, Millen, a trip like this reaches down into the depths of men's souls. It either makes or breaks their spirits."

"You are so right, James. Before this is over, the members of the company will show their real colors."

Glancing at the sky, they noticed that the clouds were forming in gray banners. There was a rolling and crashing, then a terrific peal of thunder.

"Form a circle," came the order.

(Continued on page 438)
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Handcarts Westward

(Continued from page 456)

As each vehicle drew up to the designated point, a man with outstretched arms shouted, "Whoa!" This went on until the shafts of each cart or wagon rested on the end of the one in front. The men began hurriedly to drive stakes on one side of the circle, facing the storm, fastening the outfits down with ropes and chains. With a sudden chilliness in the air, there came a battering of hail, like pebbles dropped by an unseen hand. They sounded like bullets on the canvas tops. The cows ran for the nearest shelter, a grove of cottonwood trees. The children and women came running with the first peal of thunder. Mrs. Saunders, carrying Joseph, threw her skirt over both their heads for protection. Once under cover, the children were pecking out fearfully until they heard Pamela laugh.

"Look at them skipping about so happily." Then all smiled to see the hail bouncing off the tongues and wheels and canvas tops.

"I don't think I will ever get warm again," declared Emma Lou as she and Pamela began the ascent of the next hill.

Opening up her shawl, Pamela said, "Come share this with me. It is large enough to keep us both warm." So laughingly they climbed together and the hill did not seem so steep.

A mile or so farther on a suitable noon camping place was found and welcome fires built. What a part the building of fires had in the life of these sojourners! Even the children grew to know the steps in the process. There was the laying of the smaller sticks on the ground, the springing into the first flames, unheated but bright, uncertain for a moment, but leaping higher into brilliant shades of yellow. Then came the sinking away into warm, red embers. While enjoying the heat, Captain Willie talked of the country into which they were entering.

"How far are we from Ft. Laramie, Captain?" Lemuel Weeks inquired. "Around a couple of hundred miles, I'd say," came the answer.

Next morning, at the top of a high hill, the valley of the Platte came into view.

"It's not picturesque or beautiful," Emma Lou spoke disappointedly, her arms akimbo.

"Just vast and wild," murmured Pamela.



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Drawing near the river they found it to be a turbid sheet of water, scarcely two feet deep. The banks were devoid of brush or trees. Loose sand made their teeth grate when they drank the water.

"A little corn meal in the cup will settle it." Grandma Tolliver always had a remedy for every ill.

"Lookee across the river," Jerry Saunders said. Like his mother he never missed much that was happening.

"Buffalo, buffalo," the cry went up and gathered in volume as more saw two big fellows. The company were hungry for and in need of this kind of food. There was excitement as the younger men grabbed their guns for the hunt.

(To be continued)

In the Steps of Abraham

(Continued from page 387)

mayor of Bethlehem, and of the governor of the Jerusalem area. The elaborate processions, the religious services and other activities make for a never-to-be-forgotten experience.

On one of my several trips to Bethlehem I continued on to Hebron. The route is studded with fascinating archaeological sites. We passed Rachel's Tomb, the Pools of Solomon, "Ain Ed Dirveh," the traditional place of the baptism of the Eunuch by Phillip. At one place there stands the remains of an ancient Canaanite town, Halhul.³²

By some strange dichotomy of reality, the Moslems have the "real" tomb of Nebi Yunis (Jonah) here in the mosque of the modern village of Halhul.

(Continued on page 461)



There are still money changers in Jerusalem. This picture was taken near the entrance to the temple area.

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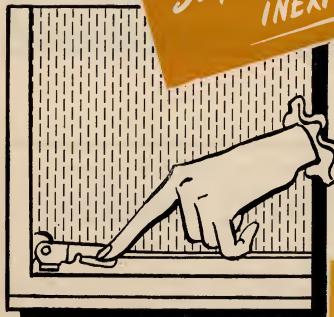
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In the Steps of Abraham

(Continued from page 459)

Two miles from Hebron are the remarkable ruins of Haram Ramet El Khalil (the Sanctuary of the Hill-top of the Friend). For ages "This site has been venerated as the dwelling place of the patriarch, Abraham, when his abode was under the Oak of Mamre."³ I saw some walls and foundations from the time of Hadrian and Constantine and others "unmistakably Herodian."³⁴

There are also the remnants of a church, "probably those of the basilica of Constantine, of the fourth century." Here Abraham received the three angelic visitors announcing to him that he would have a son.

I had to receive special permission from the Supreme Moslem Council in Jerusalem for the privilege of entering the Haram Al Khaleel. This area dates from the time of Herod. Abraham bought the field of Ephron the Hittite with its cave of Machpelah for a family burying place after Sarah died in this vicinity. (Gen. 23.) Isaac, Rebecca, Jacob, and Leah, as well as Abraham, were also interred here.

Inside the holy area I saw the cenotaphs of those buried beneath in the cave. Each of the cenotaphs was quite large and was covered with beautiful gold embroidered silk brocade, green for the patriarchs and crimson for their wives. Supposedly these markers stand over the burial places in the cave beneath. Ingress into the cave has been rigidly barred for many centuries. However, some intrepid individuals claim to have entered.

At the magic hour of dusk I ventured to see Abraham's Oak. Tradition has designated this tree as the "Oak of Mamre." Here is to be seen a truly ancient patriarch of living things. This tradition goes back to the sixteenth century but is highly improbable. The other "Mamre" at Haram Ramel el Khalil is much more convincing.

Regardless of the "exact" site of Abraham's sojourn near Hebron, this still was the home of the Patriarch for some time, and his eventual burying place. From here my road lay farther to the southwest, to the jumping-off place of Beersheba, and still farther to that Land of Mystery,

(Continued on following page)

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IN THE STEPS OF ABRAHAM

(Continued from preceding page)

Egypt, where Abraham wrote a greater treatise on astronomy than Galileo, Copernicus, or the savants of Palomar.

NOTES

¹⁰⁰Samuel S. Cohan, *What We Jews Believe* (Cincinnati: Union of Hebrew Congregations, 1931), p. 77.

¹⁰¹Loc. cit.

¹⁰²J. Mitchell Rosenberg, *The Story of Zionism* (New York: Black Publishing Co., 1946).

¹⁰³Joshua 15:58.

¹⁰⁴Genesis 18:1.

¹⁰⁵W. F. Albright, *The Archaeology of Palestine* (Penguin Books: Harmondsworth-Middlesex, 1949), p. 156.

The Root and the Tree

Richard L. Evans

FREQUENTLY we see people come to places of prominence or achieve pre-eminence in some particular profession. But what we frequently fail to see is the groundwork, the long growth, the prolonged preparation that goes into the making of a man—the discipline, the study, the work, and the waiting to achieve solid success. Of course there are some who have a sudden flare of seeming success, of publicity and prominence. There are some who seem to mushroom with little groundwork to explain their growth. But men don't suddenly acquire an earned eminence without a long period of preparation. We may see a majestic tree and much admire it, but what we seldom see is the root system. Below the ground is as much or more of sustaining strength and substance than there is above the surface. There is always a price to be paid for putting roots down deeply. And though it may seem otherwise, men simply don't suddenly become successful. At least they don't suddenly acquire the qualities of success. Of course there are political accidents and unearned increments; there are engaging personalities; there are people who catch popular approval; there are some who seem to have an undeserved success. But before we could be sure even of these, we should want to see something of what went into the making of such men. (And even beyond what we see of the present picture, we should need to know something of the eternal root system, something of the pre-mortal past, before we could say with sureness what was or was not an undeserved success. There may be and doubtless are qualities that come with us as we enter the mortal scene which now we see. When a young prodigy plays the piano, when a small child shows great gifts, there is evidence that he brought with him here, endowments which some of us don't have. But this is departing upon a parenthetical thought.) As to the present picture: The long period of preparation, the long hours of patient practice, the consistent unseen effort, are vastly important in the making of a man. When we see and admire the lofty tree, we may know that there are unseen roots that make it great and keep it growing. And a man, also, for all he is, is much more than can be seen on the surface—and much more than can be explained within the limits of this life).

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Bartering for food in Ancient Egypt — from a tomb painting at Sakkara

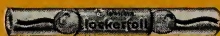
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Melchizedek Priesthood

Melchizedek Priesthood Monthly Quorum Business Meetings

QUORUM BUSINESS MEETINGS TO BE HELD MONTHLY

EVERY Melchizedek Priesthood quorum (high priests, seventies, and elders) throughout the entire Church is strongly urged by the General Authorities to hold quorum business meetings once each month in addition to their weekly group or quorum meetings. The statement, "The quorum [business] meeting is indispensable to the success of the quorum," represents the firm conviction of the General Authorities.

EXCEPTION TO THE GENERAL RULE

The only exception to this requirement is in certain areas where the General Authorities grant special permission to quorums to hold meetings quarterly, because extensive geographical distances prohibit the members of those quorums from holding their meetings more often. In such cases the quorum business meetings should be held in connection with stake quarterly conferences.

TIME OF HOLDING MONTHLY QUORUM BUSINESS MEETINGS

Pertinent instructions, as well as a suggested order of business for Melchizedek Priesthood quorum business meetings, may be found on pages 35-36 of the *Melchizedek Priesthood Handbook*. As part of those definite instructions, the following is quoted:

... When a quorum of the priesthood is confined to the borders of a single ward, . . . the second meeting in each month is to be designated as the monthly [quorum] business meeting. . . . Where the members of a quorum of the priesthood live in more than one ward, a monthly quorum meeting should be held and the suggested time is during the second week of each month.

It should be thoroughly understood by all stake presidencies, by all Melchizedek Priesthood quorum presidencies, and by all Melchizedek Priesthood holders throughout the

Church that when quorum members reside in two or more wards, priesthood weekly group meetings should be held every Sunday; and in, in addition to those group meetings, a special monthly quorum business meeting should be held at a definite selected time convenient to the quorum members involved. Quorum presidents, with the consent and approval of the stake presidency, are to arrange that time. Quorum presidencies are hereby cautioned to be sure not to set their quorum meetings at a time which would interfere with the regular priesthood meetings of wards having Melchizedek Priesthood groups connected with the quorum involved. Nor should those meetings conflict with Sunday Schools or other Church meetings; for example, high priest quorum business meetings should be scheduled at such a time as to permit members of bishoprics, high counselors, and stake presidencies to be in attendance.

Many Melchizedek Priesthood quorums throughout the Church have found through experience that a Sunday afternoon around two o'clock—probably the second Sunday of each month—furnishes a convenient time for all members to meet in their monthly quorum meetings; or it may be that the members of certain Melchizedek Priesthood quorums may find it more convenient to hold their monthly quorum business meetings on one of the evenings during the week. It is permissible to hold the meetings at such a time. The procedure of either holding the monthly quorum business meetings on a Sunday afternoon or on an evening during the week is recommended to the priesthood quorums by the General Authorities.

DEFINITE TIME OF HOLDING MEETINGS AND REGULARITY NECESSARY

Points of vital importance are for the members of every Melchizedek Priesthood quorum to select a definite time for holding their monthly quo-

rum business meetings and then never fail to hold those meetings at the appointed time. Irregularity in holding quorum business meetings and indefiniteness as to the hour and place of the meeting tend to diminish considerably the attendance at those meetings.

If the quorum presidencies expect to have successful monthly quorum business meetings, well attended by quorum members, there must be a definite time to start those meetings—strictly adhered to—and a definite time of closing those meetings. Busy men should not have their time wasted. Promptness and regularity are of vital importance to them.

PURPOSE OF MONTHLY QUORUM BUSINESS MEETINGS

These monthly meetings are business meetings and should be at least one hour in length. Lesson material should not be presented at these meetings; nor should special speakers be invited in to take all or part of the time. The time should be devoted to such things as: financial reports and consideration of proposed expenditures; reports of standing committees and other committees; consideration of missionary, welfare, and other quorum projects; sustaining of officers; acceptance of new members; and a discussion of instructions and problems that vitally concern quorum members.

ATTENDANCE AT MONTHLY QUORUM BUSINESS MEETINGS

The Melchizedek Priesthood reports for 1953 indicate that attendance at the monthly quorum business meetings throughout the entire Church was only approximately fifty percent as high as was the attendance at the weekly priesthood group or quorum meetings. This should not be the case. Members of the Church general priesthood committee and the other General Authorities are inclined to believe that in the quorums where

THE IMPROVEMENT ERA

such conditions exist the quorum presidencies have not devoted sufficient intelligent planning, hard work, and leadership to this vital problem. It is their challenge to build the attendance of the monthly quorum business meeting at least up to the attendance of the weekly quorum or group meetings and higher when possible. No quorum presidency should rest contentedly, feeling perfectly satisfied with their accomplishments, until the monthly quorum business meetings equal or surpass in attendance the weekly group or quorum meetings.

INCREASING ATTENDANCE AND MAINTAINING HIGH ATTENDANCES

Quorum presidencies may ask, "What can we do to help remedy a condition wherein we have low attendance at our monthly quorum business meetings?" Of course, there is no definite formula which fits all cases, since conditions differ in the various quorums throughout the Church. The responsibility rests definitely upon the shoulders of the members of the quorum presidencies to analyze their own individual problems and local conditions and then to work intelligently until the desired goal is achieved. However, a few helpful suggestions are hereby given:

First: Each month a few days prior to the holding of the monthly quorum business meeting, quorum presidencies could extend a special invitation to every quorum member for them to attend that meeting. It may be convenient for them to issue that invitation by telephone, because the personal contact method has proved to be very effective.

Second: To supplement the foregoing invitation, a card could be sent to every quorum member each month by the quorum secretary, listing some of the items of business that are to be considered and inviting the quorum members to be in attendance at the monthly quorum business meeting.

Third: At one of its weekly council meetings, the quorum presidency should give careful consideration to all the business matters that are to be presented to the quorum members. Before they appear before their quorum members to conduct said business, the presidencies should come to a unity of agreement and understanding on those problems.

(Concluded on page 479)

CORRECTIONS, ADDITIONS, AND RECENT CHANGES IN MELCHIZEDEK PRIESTHOOD PROCEDURE

CORRECTION

Setting apart presidencies of elders' quorums. Item "Third," under topic "NOT AUTHORIZED TO DO," THE IMPROVEMENT ERA, February, 1954.

On page 67 of the *Melchizedek Priesthood Handbook* the instruction is given that "Presidents of elders' quorums are to be chosen by the stake presidency. . . . Following the sustaining vote of the quorum members, . . . they will be set apart by the stake presidency. . . ."

In harmony with that instruction, the suggestion was made on the "Melchizedek Priesthood Page" of the ERA, February, 1954, that "High councilors should not be authorized by stake presidencies to set apart presidencies of elders' quorums."

Since the issuing of that instruction, it has been pointed out that on page 21 of the *Melchizedek Priesthood Handbook*, a conflicting statement appears, which states that the "stake presidency should set the elders' quorum presidents apart . . . or assign a high councilor to do this."

Since there is a conflict in instruction on procedure regarding setting elders' quorum presidents apart, the general priesthood committee has given this matter further consideration, and has concluded that the stake presidencies could either set elders' quorum presidencies apart or authorize the high councilors assigned to work with the elders' quorums to perform this ordinance.

Therefore, the priesthood brethren of the stakes are hereby instructed to delete the "third" item under the topic "Not Authorized to Do," THE IMPROVEMENT ERA, February, 1954, and also the same item in the reprint from that article, and regard the following as the official instruction:

"Elders' presidents are chosen by the stake presidency, approved by the high council, sustained by the quorum members, and set apart by the stake presidency or their high council representative."

ADDITION

Ordaining elders. Item "Fourth," under topic "NOT AUTHORIZED TO DO," THE IMPROVEMENT ERA, February, 1954.

In addition to stake presidencies or high councilors ordaining elders, the high councilors may authorize other qualified and worthy persons to perform these ordinations.

RECENT CHANGE IN PROCEDURE IN MELCHIZEDEK PRIESTHOOD WORK

Quarterly Reports Changed to Monthly Reports

Stake Melchizedek Priesthood Committee. Item "Seven," under topic "FUNCTIONS," THE IMPROVEMENT ERA, March, 1954.

In error the following was stated in the ERA as one of the assignments of the stake Melchizedek Priesthood committee: "To make a quarterly summary of quorum reports on forms provided, so that such may be sent to the general priesthood committee by the stake president." The foregoing was the procedure until January 1, 1954; however, at that time a change was made but by oversight was not reported in THE IMPROVEMENT ERA article.

The procedure is now as follows: One of the functions of the stake Melchizedek Priesthood committee is to make a monthly report of Melchizedek Priesthood activities on forms provided. This report is to be approved, signed, and sent to the general priesthood committee by the stake president on or before the fifteenth of the following month.



The Presiding

Check Award Records Now to Avoid Disappointments Later

WE ARE nearing the middle of the year when we should carefully examine our records since January 1.

We are particularly concerned over bishops and their counselors who, of necessity, take the brunt for failure on the part of their Aaronic Priesthood under 21 to earn the individual award.

There were some rather sad experiences during 1953 where bishoprics failed to follow through on the reminders of members of the stake committee and of their own ward secretaries and advisers. Many boys failed to qualify because the reminders were not acted upon.

Since there are no exceptions made, it was an unpleasant experience to witness the grief experienced by several bishops and counselors who suddenly became aware of the great disappointment to some of their Aaronic Priesthood bearers who failed to qualify for the award.

For instance, the matter of having every priest participate as a speaker in two or more cottage meetings must be initiated by the bishop personally as the president of the priest's quorum.

Ward teaching by priests and teachers under 21 comes in for its share of failures because, here again, the lead must be taken by the bishopric.

Some Aaronic Priesthood leaders, even at this late date, are still trying to overcome the damaging effects of disappointment to some Aaronic Priesthood bearers who failed to qualify during 1953 through no fault of their own. They waited in vain for their leaders

to provide the necessary opportunities to qualify under the requirements.

OBJECTIVES FOR 1954

1. No leadership failures on either the stake or ward level.
2. Every leader happy because he did his full duty by every lad charged to his care.
3. No bitter disappointments to our Aaronic Priesthood bearers.

Aaronic Priesthood Award Records At All-Time High

	To May 1, 1954	Total for 1953
Stake Awards	7	4
Ward Awards	304	266
Individual Awards.....	15,324	15,183
100% Seals	1,456	1,163

SOUTH GATE AND WALNUT PARK WARDS, SOUTH LOS ANGELES (CALIFORNIA) STAKE, QUALIFY TOTAL ENROLMENTS



South Gate Ward did it again—every boy qualified for the Individual Aaronic Priesthood Award for the second year.



Walnut Park Ward came across the finish line with every bearer of the Aaronic Priesthood under 21 qualified for the first year.

Aaronic Priesthood under 21

Priesthood Social Program Not Sponsored by YMMIA

AARONIC PRIESTHOOD social and fraternal programs are not to be sponsored by the YMMIA. This is the responsibility of stake and ward Aaronic Priesthood leaders.

YMMIA leaders of Scouts, Explorers, Junior M Men, and M Men groups should, as a matter of courtesy, be invited to Aaronic Priesthood socials for these respective age groups, but the planning, direction, and full responsibility therefore rests squarely upon Aaronic Priesthood leaders.

Correlation of the Aaronic Priesthood and YMMIA social programs for our young men should be effected by the bishop and his counselors during Part One of the ward Aaronic Priesthood leadership meeting each month.

Interest in Awards Reflects Leadership Attitudes

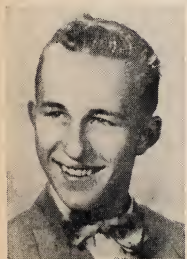
ONCE in a while, but too frequently, we discover an alleged lack of interest in the individual award program, particularly among the older teachers and priests.

In such instances, leaders insist that the young men are not too much interested in these awards.

The leader who uses this as the reason why so few of his boys qualify should seriously inquire of himself: "Why are my boys not interested when so many others are enthusiastic about Aaronic Priesthood awards?" Then make another searching personal inquiry: "Is it because they are not interested or because I am not interested?"



Challenging Records from Nibley Ward, Hyrum (Utah) Stake



DEAN A. MAUCHLEY

Dean has received an individual Aaronic Priesthood award for each of his seven years in the program. Four of the seven awards bear the one hundred percent attendance seal.



TODD R. HANSEN

Todd, a teacher, has earned three individual awards and, during that time, has attended every priesthood and sacrament meeting held in his ward.



JAN BLAU

Jan, a teacher, has maintained a perfect attendance record at priesthood and sacrament meetings for two of the three years in which he received the individual award.

More Effort Necessary During Summer Months

SUMMER is upon us; it is vacation time. Vacation from what? Church? Unthinkable!

In fact, our Aaronic Priesthood bearers have even greater need for Church activity during the summer months than at any other time of the year. Generally, they have more time on their hands. More time and less leadership care are hazardous combinations.

Has any one of us ever heard of Lucifer taking a vacation during the summer months? Does he let down? We may be sure he takes full advantage of leisure time and gets in some of his most devilish work while some of us relax our vigil as Aaronic Priesthood leaders.



OREM (UTAH) STAKE HEARS BISHOP CARL W. BUEHNER

Orem (Utah) Stake qualified fourteen young men for the one hundred percent attendance seal—perfect record of attendance at priesthood and sacrament meeting for 1953.

Bishop Carl W. Buehner, second counselor to Presiding Bishop Joseph L. Wirthlin, paid special tribute to these young men as he addressed a stakewide social for all Aaronic Priesthood bearers earning the individual award.

GRIDLEY WARD, Gridley (California) Stake, qualified nine bearers of Aaronic Priesthood for one hundred percent attendance seals for 1953. Two were not present when the photo was taken.



GLENDALE (CALIFORNIA) STAKE QUALIFIES FIFTY-TWO FOR PERFECT ATTENDANCE

Fifty-two bearers of the Aaronic Priesthood under 21 in the Glendale (California) Stake maintained a one hundred percent attendance at priesthood and sacrament meeting during 1953.

Glendale Stake also qualified for the Stake Aaronic Priesthood Award for 1953 with fifty-seven percent of the average enrolment earning the individual award.



Today's Family—

IRIS PARKER
Editor



←Verona Bowen



Angela Bowen→

Verona Bowen's

Casual

California Supper

by Angela Bowen
(SEVENTEEN-YEAR-OLD-DAUGHTER)

Tomato Juice

- 1 2½-size can tomato juice
Juice from one 2½-size can of beans
Juice from one 2½-size can of asparagus

Mix well, let stand to blend in refrigerator until well chilled.

Garlic Bread

- ½ cup butter or margarine
¼ teaspoon garlic powder
1 loaf French bread
Paprika

Cream butter and garlic powder. Slash bread diagonally to within one-half inch of crust. Spread butter mixture between slices and over top. Sprinkle loaf with paprika. Place on baking pan and heat in moderate oven (350° F.) 10 to 15 minutes.

Blue Cheese Salad Dressing (for Greens)

- 1 package cream cheese
1 wedge Blue cheese
1 teaspoon onion juice
¼ cup lemon juice
Seasoning to taste
Buttermilk

Mix ingredients and add enough buttermilk to mix to right consistency.

Tuna Casserole

- 1 cup chopped onions
1 cup chopped celery
1 cup tuna
1 cup mushroom soup
1 cup water
1 cup Chinese fried noodles
⅓ cup sliced cashews

Mix above ingredients together. Top with buttered bread crumbs and bake one hour in 325° F. oven. Serves six.

Lima Bean and Beef-Ball Casserole
(alternate)

- 1 10-ounce package frozen lima beans
2 or 3 slices bread
¼ cup milk
1½ teaspoons salt
½ teaspoon pepper
1 egg
1 clove garlic

MY MOTHER, Verona Bowen, is an unusual woman—at least my father and I think so. She is aglow with the human warmth that draws people to her.

In the very young-fry stage, Mother went to Europe with her family when my Grandfather Toronto was appointed president of the Swiss Mission. She divorced the English language and spoke, thought, and behaved like any other Swiss youngster for a few years. Later, after school in Utah and New York (she received a degree in child psychology from Columbia University) and a few years teaching, she returned to Europe on a holiday, as the guest of a cousin married to a famous surgeon, then living in Italy. She stayed on in Rome for school that winter and then visited Paris in the spring, attending classes at the Sorbonne. Before returning home, for three and one-half months she toured Europe with her brother, recently released from his mission.

And what next? Mother came home and married the boy on the next corner, Robert R. Bowen, and settled happily into the married pattern. As Mrs. Bowen she came to California, where I arrived on the scene in a few years.

The three of us live cozily in a

small white house with green shutters tucked completely away from a quiet street by beautiful oak trees. Our garden is full of nature—animals, birds, and flowers. And we couldn't live without our patio, shaded partially by a huge oak. Simplicity is a keynote in our family life and in all our activities. We live away from TV, noise, and excitement, but close to nature and our friends.

Mother teaches Sunday School (she calls her class "The Genius Cage") and also enjoys preparing the literary lessons for the Relief Society. Daddy claims to have been a member of every finance committee organized in Menlo Park Ward, but he doesn't seem to object too strenuously.

Mother is a very good cook—at least we think so. She must have inherited some of her talent from my Grandmother Toronto (who is a wonderful cook); maybe acquired some of it from my famous grandmother Emma Lucy Gates Bowen; and she gets plenty of encouragement from Daddy and me. Mother has the perfect gracious manner for casual California living. Here are her recipes for a typical dinner we might serve on our patio any night—we love to eat outside and do so all spring, summer, and fall when the weather permits.

Know Your L.D.S. Cooks

- 1 pound ground beef
4 tablespoons butter
1/2 cup water
1 cup sour cream

Start oven at 350° F. Cook lima beans until tender, according to directions on package, and drain. While beans are cooking, soak slices of bread in milk. In another bowl mix 1 teaspoon salt, 1/4 teaspoon pepper, egg, and finely grated or mashed garlic. After bread has soaked a few minutes, squeeze out any excess milk, and mix bread, ground beef, and egg mixture together with a fork. Pinch off portions of this meat mixture and shape into little balls about the size of a walnut. Handle them as lightly as possible for best-textured meat. Fry in one tablespoon butter until brown on all sides, then transfer to the bottom of a medium casserole. Pour water into skillet in which meat fried, stir it around a bit, and pour over meat balls. Now season lima beans with remaining salt, pepper, and butter, and add to meat in casserole. Bake 30 minutes. Spoon sour cream over the top and bake another five minutes. Serve straight from the oven with a sprinkling of paprika on top, if you like. Serves four.

Fudge Sauce

- 2 cups sugar
1 1/2 cups cocoa
1 cup hot water
1 can Eagle Brand milk

Dissolve sugar, cocoa, in water in double boiler. Add milk. Cook 8 to 10 minutes. Makes one quart. Serve warm on vanilla ice cream. Keeps in refrigerator indefinitely.

Sour Cream Sugar Cookies

- 1/2 cup butter or margarine
1 1/2 cups sugar
1 teaspoon vanilla
2 eggs
4 1/2 cups sifted flour
2 teaspoons baking powder
1/2 teaspoon salt
1 cup sour cream

Thoroughly cream butter and sugar. Add vanilla and eggs and mix well. Sift together dry ingredients and add alternately with sour cream, mixing well after each addition. Drop dough by teaspoon on greased cookie sheet. Dip the bottom of a glass in water, then in sugar, and press top of each cookie to flatten. Dip glass again in sugar, press, and repeat until cookie is thin and generously coated with sugar. Bake in hot oven (425° F.) about 8 minutes, or until a delicate brown. This is our cookie jar favorite.

JUNE 1954

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Home-Canning Highlights

by Lucina Ball

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for Perfect Rhubarb

1-inch rhubarb pieces, unpeeled
 1/2 to 1 cup sugar per quart of rhubarb
 Mix sugar and rhubarb well. Stand 3 to 4 hours, then heat slowly to boiling. Boil 3 minutes and pack hot into hot Ball Jars. Process 10 minutes in boiling-water bath.

RECIPE

for Perfect Seal

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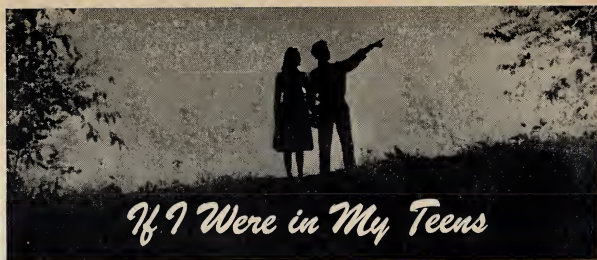
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by Bertha S. Reeder

GENERAL PRESIDENT YWMA

SMOOTH waters, smooth scenery, and smooth girls would be the order of the day—if I were in my teens. I would learn the joys and the comfort that can come from being away in the solitude of nature and rebuilding my spirits and my intellect.

The Greeks told a story about the giant Antaeus whom Hercules tried to overthrow. Hercules was so strong that he threw Antaeus to the ground time after time, but each time Antaeus would arise with renewed strength. Suddenly the thought flashed in Hercules' mind that Antaeus was gaining strength from the ground. At last Hercules took a good hold on Antaeus, held him high in the air, and eventually overcame him.

Nature does indeed renew those who keep close to her. Nowadays in the speed of our communication, with airplanes, automobiles, radio, and television, we seem to be crowded close upon each other. Even in rural areas, urban ideas have crowded until we have little real communion with nature.

If I were in my teens, I would take time to come close to nature. I would learn to fish, to swim, to hike, and to find joy in God's great outdoors. I would learn to listen to the earth noises—to hear the birds, the crickets, the sighing of the wind in the trees, the lapping of the water against the shore. I would learn to see the differences in trees, in flowers, in grasses. I would realize again more fully the infinite variety in God's creation. I would learn to feel the difference in the seasons and to love each for what it gives to me. I would know that rain and sunshine are both important in God's plan. I would learn to agree with the old farmer-philosopher who said, "When God

sends rain, then rain's my choice." I would also learn to help care for the beauties and bounties of nature. I would help preserve the trees, and whenever I made a fire, I would see that every ember was dead before I left. And I would not carve my initials in trees to mar their beauty. I would not tear up the wildflowers ruthlessly, but I would learn to preserve them in their original state so that the generations to come might feel the same joy I feel in seeing them.

When Helen Keller was asked what she would appreciate most if she could have her sight and hearing restored, she said that she would learn to appreciate nature and her wonders. She believes with the Bible that most people "have eyes and see not . . . have ears and hear not."

Nature in her various moods and forms has something for everyone in his teens. Bryant in the first part of his poem "Thanatopsis" writes:

To him who in the love of Nature holds Communion with her visible forms, she speaks

A various language; for his gayer hours She has a voice of gladness, and a smile And eloquence of beauty, and she glides Into his darker musings, with a mild And healing sympathy, that steals away Their sharpness, ere he is aware.

Indeed, "One touch of nature makes the whole world kin," and I would remember that, if I were in my teens.

If I were in my teens, I would recall frequently that it was on a beautiful spring day that Joseph Smith retired to the woods to pray to our heavenly Father to learn which of the churches he should join. His prayer in the Sacred Grove brought about the restoration of the Church of Jesus Christ.

Make Potpourri

by Ruth Jeffrey

WHEN your rosebushes are in bloom, think about making potpourri, (pronounced pō'pōō'rē or pōt'pōōr'i) if you want to have a pleasant summer task. Potpourri is a mixture of dried rose leaves (of one type or several) combined with sweet herbs to give a wonderful fragrance all year round.

Gather the roses early in the morning and at the time *just before* they begin to fade, for if you wait until they start to die they will be less fragrant. Pick the petals from the stems, lay them on paper, tray, or screening, and place in a dark airy room to dry. When rose leaves are dry, place in a stone jar, such as your great-grandmother used for pickles. Sprinkle a layer of salt over the petals, add another layer of petals, more salt, and some crushed herbs or dried violet blossoms or geranium leaves. Continue until jar is full, then cover and forget it until winter comes. Then fill small rose jars or other bowls with the potpourri and enjoy the lovely fragrance. A jar filled with it makes a lovely gift, and the leaves are excellent for sprinkling in dresser drawers.



ARCHITECT

By Ethelyn B. Kincher

SUCH is the structure of the heart
That laughter pulls its walls apart
And makes a portal, tall and wide,
Where love can walk upright inside.

JUNE 1954

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COME OVER, KIDS!

by Louise Price Bell

A VELVETY green back yard is nice to see, but wouldn't you rather have it worn down from small feet than to have your youngsters somewhere else? No matter how small that back yard is, it can become a veritable Utopia for smallsters by virtue of a homemade seesaw, some rings, a rope swing—or name your own equipment. It's better to spend a few dollars on some super-duper play equipment and have your children and their friends right under your nose than to save it for something far less important when it comes to real values and have them dashing over to Lefty's or Betty's to play.

There's no sound that should be quite as pleasing to our ears as that of our offspring playing happily with their friends in a sand pile or a concocted playhouse. Back-yard doings are important doings to small citizens, and if Daddy is at all handy, he can make the best kind of rope swing to hang on the apple tree branch or rafter. A seesaw need be nothing

more than a foot-wide plank laid across a carpenter's horse, painted to satisfy your aesthetic sense, if you wish. A merry-go-round can be made from an old wagon wheel; it won't be the most beautiful one in the world but by the imagination route, the youngsters will use it to travel gaily about, stopping at fantastic places. Four boards may keep sand within a rectangular or square box, and every mother knows that a sand pile is a panacea. Boys and girls alike will spend hours making mud pies and bridges, and once you have a sand pile in your yard, the neighborhood kids are sure to vote it the keenest yard in town!

Encourage the smallsters to have their friends over even if it does mean noise, tracked-up kitchens, and lemonades on the house. This is the beginning of their social life; you want them to be hospitable, and more than that you want them to prefer home to any other spot!



—Reinhold Russell Photography

Encourage the smallsters to have their friends over even if it does mean noise, tracked-up kitchens, and lemonades on the house.

THE IMPROVEMENT ERA

Dallas Stake Enthusiastic About MIA Program

THE RECENTLY organized (October 1953) Dallas stake has felt the great challenge of the MIA activities which have brought life and interest to the entire area.

In March 1954 the young stake held an athletic tournament, drama, and music festival which was well done and well received by the many who attended. The stake event initiated the sports program, and young people come in from all over the stake to participate.

At the Gold and Green banquet which concluded the event, 326 people were seated. A stake MIA choir has been organized consisting of fifty-two members. The musical numbers they presented were particularly well-received.

The speech and dance festival held in April was equally successful and indicative of the real enthusiasm for the MIA program in this new stake of Zion.

General President Bertha S. Reeder, General Secretary Helena W. Larson, and Attendance Secretary Helen Lingwall attended the March event and brought a report of the success of the first events in March. They also brought a challenge that Dallas Stake sent to the other stakes—to Watch Dallas Stake Grow in MIA!

Master M Men Breakfast At June Conference

PRESIDENT Stephen L. Richards of the First Presidency of the Church will be the special speaker to address the Master M Men breakfast, Saturday, June 12, at 6:45 a.m. atop the Hotel Utah, in the glorious Starlight Gardens. No special invitations have been sent this year, but a hearty welcome is extended to all Master M Men to attend the event.

This gathering will celebrate the twenty-second anniversary of the Master M Men program in the YMMIA. Appropriate and stirring music will be furnished by the Solidaires, under the direction of Shirl Cornwall.

Since there are 2500 Master M Men in the Church, it is an assured fact that the gathering will be a most satisfying and stimulating occasion.

JUNE 1954

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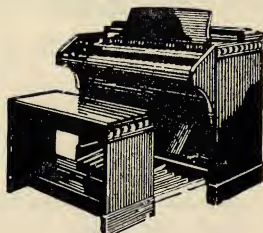
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Something New

(Continued from page 388)

house. But really it wasn't long, until wearing clean aprons, carrying our nightgowns in a paper bag, and with a warning from Mama not to lose our bonnets, we were off, walking, skipping, and running along the not too familiar road.

It always seemed strange to find that Floy, who was "Flick" at school and a person of authority, was, at home, subject to the bidding of her folk—gathering eggs, washing dishes, and sweeping the kitchen floor in a quiet, docile manner. In her free time, however, she could ride bare-back, the most spirited of horses, and would even ride standing on one of them as she guided him with a halter.

Saturday was sunny, and so Bessie and I played out most of the day while Floy helped with the Saturday work. For a while we followed her big brothers in the field, for there was still a little corn picking left to do, and advantage must be taken of every sunny day.

In the late afternoon, Papa came. He said to Mrs. Reeves, "Well—we have a new dishwasher."

Mrs. Reeves answered, "I expect you wanted a boy."

"No," said Papa, "we want what we get."

Bessie looked much bewildered. I was bewildered, too.

"Dishwasher"—Had Edie Turner or Sally Craff come down to help us? I remembered that when little sister was a baby, they had each stayed with us for a few days.

Baby!—A new idea crept slowly into my mind. Could it be that we had a *baby* at home?

Papa continued, "She has such long fingers, I think she will be a piano player."

Mrs. Reeves laughed and said, "When are you getting your piano?"

Papa laughed, too, at the absurdity of it but answered, "I hope—someday."

I then somehow knew, that although Papa hadn't mentioned such an unheard luxury as a piano before, it was something he wished for very much.

Mrs. Reeves continued in a low voice, so that we could scarcely hear, "When did it happen?"

"Soon after supper," answered Papa.

THE IMPROVEMENT ERA

"The girls got here just in time," said Mrs. Reeves.

Was our visit planned then? I wondered in surprise.

Mrs. Reeves continued. "Did she have a hard time?"

"No," answered Papa, "easier than usual. We must get back now, though."

"Come again, girls."

"They can come next time we have a baby," answered Papa, and they both laughed.

Was that a joke? If so, why?

But Bessie's face lighted up. She had not been trying to hear the dull grown-up conversation as I had, but now she had caught the word *baby*.

"Do we have a baby?" she asked incredulously.

CRYPTIC CODE

By Hazel M. Kerr

SMALL sister has a language all her own. Which grownups cannot understand at all.

When she becomes insistent we must call Big brother who is five, since he alone can comprehend her jargon perfectly.

He listens and explains, a trifle bored, "She wants a drink." With harmony restored.

We marvel at this childhood mystery. What is this cryptic code which brother knows.

By intuition? Can it be a part Of all the unsolved wonder at the heart Of life? A secret symbol known to those But lately come from an enchanted land, Who still remember, and can understand?

"Of course," I answered, for I had known that for three minutes, and felt quite superior to Bessie.

On the way home we were very quiet. Bessie was evidently thinking about the baby, for she suddenly said, "We haven't had a baby for a long time, have we Papa?"

"No indeed," answered Papa, for little sister was nearly two years old.

I was also thinking of the new baby, but my thoughts were more serious, for I knew how hard it was to pay taxes as well as to buy shoes and stockings and cloth for dresses. Well—the taxes were paid for this year, and the baby wouldn't need many clothes for a long time.

I was still thinking about this when we reached home. Small brother, looking out the window, was waiting for us. He quietly disappeared.

(Continued on following page)

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SOMETHING NEW

(Continued from preceding page)
pulled open the door, and raced out to meet us, clapping his hands and shouting, "We got something new! We got something new! You didn't see it! You wasn't here! I saw it!

Didn't I, Papa, a little baby! It's name is Wosy!"

By that time Bessie and I felt quite superior to small brother, for we both knew, but he had superior feelings of his own and so didn't notice

*"To see the human soul
take wing..."*

Richard L. Evans

IN *The Prisoner of Chillon*, Lord Byron said in the awesome words of a classic couplet:

"Oh, God! it is a fearful thing
To see the human soul take wing."

Fearful, yes—but just so surely as we ourselves or our loved ones leave this life, just so surely may we have the assurance of everlasting life—except for which our elaborate observance of Easter would partake somewhat of meaningless motions. There is only one issue after all at Easter: that the Savior, the Son of God, our Christ and our Redeemer, came forth from the tomb on the third day and redeemed us from death—that the scriptures testify truly—that literally he rose from death to life—that they who knew him and walked with him saw what they said they saw. And to those who have lost loved ones, and to those who face death (which all of us do, sometimes sooner than we suppose), let this day mean what it was meant to mean, with a settled assurance that the Lord God who gave us life did send his Son to redeem us from death—for the little life that here we live (living so long before we really learn to live) would lose much of its meaning except for this assurance of eternal continuance. So great a work is man, so great a thing the spirit and the mind of man, so cherished are our loved ones, so wonderful the universe, so orderly is all creation, that all point to eternal plan and purpose. And he who made us in his own image, and sent us into mortality for a glorious purpose, will bring us forth from death, to a literal resurrection, and unto everlasting life—as surely as we have seen the seed come forth into full flower; as surely as we have seen life come forth by birth. And with all the evidence there is—the pronouncements of the prophets, the testimony of sacred writ, and with reason itself, with the whispering of the spirit, the certainty of an inborn assurance—we can only commit our course to the certainty of everlasting life, and testify of the reality of the resurrection of him who died for us that we might live; and not for us only but for all others also. Thus Easter brings its sweet assurance that our lost loved ones live, and that a loving Father has provided that we may see and know and live again with those we love, always and forever.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, APRIL 18, 1954

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ours. He ran before us into the house almost delirious with joy in being the first to Mama's bed, and to show us what could happen when folks went away and he was left behind.

Dr. George was sitting beside Mama's bed visiting with her when we came in.

"You have a very nice sister," he said to us. "You will have to take good care of her. She is very small and not very strong."

Mama looked anxious, but he continued, "I am sure, she will be all right, though," and he left us with a smile and a cheery "good-bye."

A young woman named Kate was in the kitchen getting supper. She wasn't doing things the way Mama did. We didn't know her, and the house seemed suddenly bleak with her there and Mama in bed. Little Sister Ella looked forlorn indeed with the sudden change in our seemingly unchangeable family. Papa came in from the barn where he had gone to "put up" the team. We gathered around the bed except for little sister, who was too short to see anything, and so, stood off by herself.

Mama said, "Papa, lift her up beside me on the bed for a little while. She feels lonely and left out."

So Papa lifted her up, and she looked very happy sitting on one side of Mama, with the new baby on the other. We were now all together. Small brother patted the bed where the baby lay, and said, "You're Albert's little Wosy, aren't you? You're Albert's little Wosy."

"Is her name Rosy?" I asked.

"Not really," answered Mama, "but he thought of that name for her, and so I told him he could call her Rosy if he wanted to."

Papa turned down one corner of the quilt so that we could see the baby. One tiny arm moved, and suddenly, I saw the little white slip, with its doll-like sleeve that I had seen once in the making on Mama's lap. It was a wonderful secret I had, and, too, I knew that the baby had clothes for some time to come.

Mama looked down at the baby and when I saw her face, I thought in surprise, "Why, Mama loves her already."

Papa looked down and smiled, apparently not worried about the food and clothes he must eventually buy.

(Concluded on following page)



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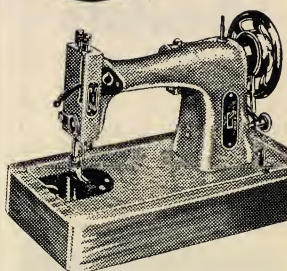
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Something New

(Concluded from preceding page)

Bessie looked much pleased. It had been so long since we had had a little baby. Little sister sat up, and now, feeling the protection of her family, broke into a smile as she looked at her new sister. Small brother tried to pat his "Wosy's" hand.

Suddenly all thought of the cost of the baby slipped from my mind, for in my heart there came a great warmth and gladness. *Why we all love her, I thought. We all love her already!*

These Times

(Concluded from page 392)

In the midst of the anti-clerical struggle, American foreign policy was taking a decided turn. The "Clark Memorandum" on the Monroe Doctrine had been issued by the US Department of State. The appointment of Dwight Morrow and J. Reuben Clark, Jr., successively, as US Ambassadors to Mexico, helped to inaugurate the "good neighbor policy" which later extended throughout Latin-America. Both Mr. Morrow and Ambassador Clark insisted on the right of the Mexican government to its national sovereignty. Thus was established on firm legal principle the basis for Mexico to develop and to solve its own problems, despite pressures and temptations for US intervention. Porfirio Diaz is reputed once to have said that the trouble with Mexico was that it was located "too far from God and too close to the United States." By 1954 it must be apparent to all Mexicans that their northern neighbor respects their right to self-determination. The absence of overt interference by the USA in matters so close to human hearts and needs as religion and oil must have had good effect. At the same time the proximity to the USA can be utilized as a great opportunity to develop a jointly desirable "good neighborhood" in the Western Hemisphere.

It is a long time since the days of Pershing chasing Pancho Villa, and of Woodrow Wilson's order to fire on Vera Cruz. It is even longer back to Sam Houston and Santa Ana. Looking forward, we can try to understand the struggle of a great, native-American people, the Mexican people, in realizing their destiny. We should all learn more of our Mexican neighbor in these times.

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Melchizedek Priesthood

(Concluded from page 465)

Fourth: The quorum presidents should be at the meeting at least twenty minutes before time for the meeting to convene in order to greet all the quorum members upon their arrival and also to see that everything is ready to carry forward properly and efficiently the business of that meeting.

Fifth: It adds interest to the meeting to have some special musical numbers well prepared and presented artistically at the beginning of the meeting.

Sixth: Since the Melchizedek Priesthood monthly quorum meeting is a business meeting, the business should be conducted intelligently and with dispatch.

Seventh: The president or counselor who conducts the monthly quorum meeting should have every item of business carefully written down and well in mind before he stands before the group.

Eighth: After quorum business has been disposed of, individual problems of quorum members or questions from quorum members could with profit be discussed.

Ninth: In addition to the foregoing suggestions, the one already mentioned of opening the meeting at an appointed time and closing it in accordance with an appointed time is very essential if the presidencies of Melchizedek Priesthood quorums expect to have the monthly quorum meetings well attended and carried forward successfully.

CONCLUSIONS

In conclusion, all stake presidents throughout the Church—since they hold the position of chairman of the stake Melchizedek Priesthood committee—are urged to see that the quorum presidencies under their jurisdiction hold monthly quorum business meetings. Stake presidencies are also once again reminded to see that Melchizedek Priesthood quorum presidencies hold their weekly presidency council meetings and their weekly group or quorum meetings. Also, all quorum presidencies are earnestly encouraged to follow the procedure set forth here in order that they might magnify their callings in the priesthood and build up the work of the Lord in their respective quorums.

JUNE 1954

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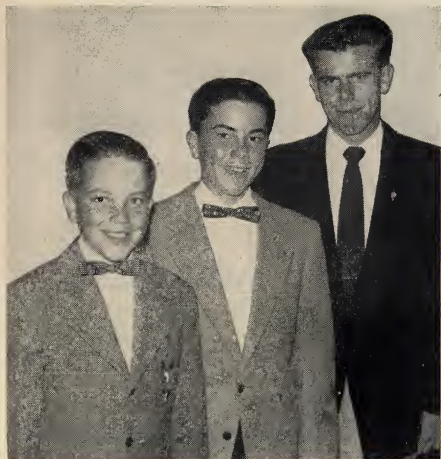
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BROTHERS RECEIVE HIGH MIA AWARDS

One Sunday evening a few months ago, the three sons of Brother and Sister Maurice M. Arbuckle each received a "first" award. Lynn K. Arbuckle was the youngest and first scout in the West Bountiful Ward to become an Eagle at the age of 12. Kent K. Arbuckle, 15, was the first boy in his ward to receive the Deseret Recognition Award for Exploring. James K. Arbuckle, 19, was the first boy in his ward and one of the first four boys in the entire Church to receive a Knight Crest Award for the Junior M. Men. Each boy is proudly wearing his pin. James is currently serving a thirty-month mission in New Zealand. Their father has served in the West Bountiful Ward bishopric for the past eight years and this is the third year that their mother has been Bountiful Stake YWMIA Era Director. They also have a sister, Ann, who is six years old.

The Light Touch

A Record

"The parachutist was dangling forlornly from a big oak tree. 'I was trying to make a record,' he shouted to the farmer below. 'Reckon yuh did it, stranger,' observed the farmer. 'You'll be the fust man in these parts to climb down a tree withouten he clumb up it fust.'"

Point of View

"It's tough to pay 80 cents a pound for meat."
"Mmm. But it's tougher when you pay only 40."

Strong Constitution

A customer complained that the new barber was driving him crazy with his incessant chatter.
The proprietor observed mildly, "According to the Constitution of the United States, he's got a right to talk."
"That may be," admitted the customer, "but the United States has a constitution that can stand it. Mine can't!"

Sage Suggestion

Husband: "What are you planning to do tonight?"
Wife: "Nothing special. I'll probably write a letter or two, read the paper, listen to the radio, and so on."
Husband: "When you come to the 'so on' don't forget the buttons on my shirt."

It's Relative

An Air Force master sergeant in North Africa was briefing his fellow Texans. "Our job here is to promote good will and friendliness. We've got to be polite with the natives. If they say Africa is bigger than Texas, just agree with them."

THE JOY OF BEING AN EDITOR

GETTING out this little paper is no picnic. If we print jokes, people say we are silly; if we don't, they say we are too serious. If we clip things from other magazines, we are too lazy to write them ourselves; if we don't, we're too fond of our own stuff. If we don't print contributions, we don't appreciate true genius. Now, like as not, someone will say we got this from some other magazine or paper. . . . We did!

—The Piedmont Pointers

SERVICEMEN REPORTING

LDS servicemen aboard the USS Hector AR-7, a repair ship now cruising Japanese waters, were organized into a group in October 1953. Theron R. Hunter was set apart as group leader, with William J. West and Maurice T. Patterson as counselors, and Robert L. Wiseman as secretary.

Seen in the picture are; left to right, front row: Scott T. Hess, Ogden, Utah; Eldon R. Willis, Spanish Fork, Utah; Erwin W. Larson, Ogden, Utah; Samuel F. Kelsey, Hayward, California; William J. West, Orland, California. Back row: Robert L. Wiseman, Salt Lake City; Maurice T. Patterson, Salt Lake City; Theron R. Hunter, Washington Terrace, Ogden; George T. King, Carson City, Nevada; Roland S. Jackson, Salt Lake City.

Absent when photo was taken were Charles E. Lewis, Stevensville, Montana and Robert Chapple, Ogden.





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